

## July Book Supplement

Charles Henry Fuller on...Black gay and lesbian characters in Gloria Naylor's fiction  
Louise Rice on...lesbian mothers

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# GayCommunity News

THE WEEKLY FOR LESBIANS AND GAY MALES

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## Gay & Lesbian Pride in Your Town

See nationwide pride photos and stories inside

Storytelling & Art by Asian Women...Page 3  
Northampton Lesbians Hit by Arson Page 1



Doug Hinckle/Washington Blade

Washington, D.C.



Bob Nelson

New York



Sean McCartney

Anchorage, Alaska



RINK

San Francisco



Marilyn Humphries

Boston





# GayCommunityNews

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*Pride from Oahu to Phoenix to New York to Columbus...*

## Lesbians & Gay Men Take It To the Streets

### Fayetteville, AR

By Diana Woodall

FAYETTEVILLE, AR — Fayetteville's first Gay Pride march was an enormous success, a high-spirited finale to ten days of Gay and Lesbian Pride week activities which included workshops, films, a poetry reading and Metropolitan Community Church (MCC) services. About 75 people, mostly in their 20s and 30s, participated in the march and rally, with slightly more women than men.

A counter-rally and demonstration was staged by a newly-formed group calling itself Christians United for a Righteous Environment (CURE). Before the march began, two lesbians asked the marchers to meet the hostile counter-demonstrators "with love and understanding, and let them see we are a loving and accepting people." Several CURE people mingled with lesbian and gay marchers, and tried to pass out literature. One man began screaming Bible verses, but was drowned out by women blowing noisemakers and hooting.

Cowbells rang, the noisemakers continued to buzz, and people chanted and sang as they marched through downtown Fayetteville to the park rally site. The leading banner read, "We are your children, America." Among other signs were: "Gays and Lesbian United for a Righteous Environment" and "We're Fighting for our right to love and everyone's right to be free."

The five speakers at the rally were: local activist Su Henry, who read the speech of an anonymous woman; Hamlet Theodore, a Black gay man from the New Alliance Party in Jackson, Miss.; Cass Magnuski, Little Rock activist and president of Alice B. Toklas Democratic Club of Arkansas; Diana Rivers, local writer and artist; and Sandra Kurjiaka, president of the state chapter of the American Civil Liberties Union (ACLU).

Referring to the CURE protesters standing 25 feet away, Theodore said, "We need to be loud, we need to scream: we're on the side of moral righteousness, not them." He also called the Democratic Party's decision to discontinue its gay and lesbian caucus a "high price to pay for

legitimacy," and said that while Democrats want to be thought of as the party of the people, they are saying that gay people are not worth fighting for.

**More Pride...page 3**

### New Orleans

By Mark Gonzalez

NEW ORLEANS — On June 29 and 30, this city celebrated its seventh annual Gay Fest, including a march through the French Quarter and a two-day festival in a park nearby. Over 2000 people attended.

The office of the mayor declared the week "Gay Pride Week," as it has in the past. The festival was mostly organized by women and was well attended by women, and by Black and Latino lesbians and gay men. Of course, AIDS was a focus of much of the literature; however, entertainment and gay pride predominated the stage activities.

A week earlier, New Orleans Mayor Dutch Morial's administration solidified its relationship with the city's gay and lesbian population by formalizing a policy forbidding discrimination against homosexuals in hiring city employees and delivering city services.

### Anchorage, AK

By David McCartney

ANCHORAGE, AK — Eighty people turned out Saturday, June 29 in a lively eight-block march through downtown Anchorage in support of human rights for lesbians and gay men.

The turnout, which consisted of about five times as many lesbians as gay men, doubled last year's gathering, which in turn, doubled the 1983 turnout of about 20 people.

Mayor Tony Knowles declined to sign a proclamation designating June 29 as Freedom Day for gay men and lesbians, with no explanation except to say it was "inappropriate." Knowles is on record in support of an anti-discrimination ordinance. The city's equal rights commission later this year may consider recommending such an ordinance.

A march organizer, Chris Blankenship, said she was "surprised" at the mayor's decision, noting that as a member of the local assembly, Knowles had sup-

ported an ill-fated gay rights ordinance in 1976.

The same proclamation was left unsigned by Alaska Governor Paul Sheffield. A spokeswoman said the proclamation arrived on short notice, but added the governor will sign later this year a human rights proclamation that may include lesbians and gay men.

The failure of both to sign the proclamation apparently attracted more marchers this year.

### Chicago

By Janet Tobacman

CHICAGO — An anti-intervention contingent, an anti-Nazi rally, and an appearance by the mayor highlighted this city's Gay and Lesbian Pride Day.

Approximately 100 leftist and progressive women and men, loosely coalesced with the recently formed Lesbians and Gays Against U.S. Intervention, made their mark Sunday, June 30, at what was purported to be the largest gay and lesbian pride parade Chicago has seen to date.

The anti-intervention group spearheaded a contingent which, due both to pre-parade organizing



Sean McCartney

**1985 Lesbian and Gay Pride in Anchorage, Alaska**

and spontaneous participation, included: Women Organized for Reproductive Choice, a Chicago Coors beer boycott organizing committee, the Committee in Solidarity with the Puerto Rican People, Workers World, Artists Call, cast members of the play *Bent* (a piece about gay men in a World War II Nazi death camp), and numerous individuals.

Chanting slogans such as

"Boycott South Africa, Not Nicaragua," and "No Nazis, No KKK, No Fascist USA," the contingent received an enthusiastic response from parade onlookers.

About 100 people using slogans and banners similar to those in the anti-interventionist contingent also gathered to oppose a Nazi demonstration scheduled for the same time as the parade about a

**More Pride...page 3**

### Lesbians' house set on fire

## Northampton Responds to Anti-Lesbian Violence

By Susan Ritter

NORTHAMPTON, MA — In the early hours of June 21, a large mattress, doused with gasoline and ignited, was pushed up against the back of a house lived in by three lesbians. The women, who were asleep, escaped unharmed and the house was saved, but local activists fear a resumption of the anti-lesbian violence and harassment that this western Massachusetts community has contended with for over two years. The women have asked to be identified by their first names only.

Pam, who owns and lives in the house, described the incident as "an act of anti-lesbian terrorism."

In what may have been a related incident earlier that same evening, Elizabeth, one of the other lesbians who lives in the house, was verbally harassed by three men sitting on the porch of a house diagonally across the street. Another neighbor has subsequently described one of the men as a "dyke-hater."

Pam discovered the blaze at 2 a.m. after smoke detectors went off and awakened her. She awakened her roommates, who tried to escape the smoke-filled house by the back door, only to find the mattress wedged too tightly to allow an escape. They got out through the front door and found a plastic gasoline container next to the mattress which was feeding the flames. Pam threw the container away from the flaming mattress.

Later in the night, after the fire department arrived and controlled the fire with the help of neighbors, a firefighter told Pam that had the container been metal, it would have exploded when it landed.

"If the smoke alarm hadn't gone off, we'd all be dead," Elizabeth said.

Pam added, "I'm really enraged. These are drunken boys who wanted to pull a prank; they intended to terrorize us, not murder us, but we could have died, and I want them to go to jail."

No arrests have been made. The Massachusetts State Police was called in by Pam to investigate the arson, after what she felt was a lack of interest by Northampton police. All of the lesbians' neighbors have been interviewed by the state police, including the men seen across the street.

This latest incident follows a physical attack five weeks ago on a gay Black man by two white men who called him "nigger" and "faggot," and more recently a bomb threat and planting of a defused grenade at Womofyre Bookstore in Northampton. (See GCN, Vol. 12, No. 47.) A note from the National Socialist party was found claiming responsibility for the bomb threat. A wave of violence directed against gay men and, particularly, lesbians in Northampton started two years ago.

"There is a new twist now," said Gay and Lesbian Alliance (GALA) activist Gerry Scoppettuolo. "[Massachusetts Governor Michael] Dukakis, by saying it's okay for liberals to vote against lesbian and gay [foster parent] rights, has legitimized anti-gay behavior. We see this resulting in efforts in New Hampshire and New York to pass similar resolutions. He has unleashed open season on lesbians and gays."

"It's really dangerous when a liberal sets this in motion, more so than if a rightwinger makes anti-lesbian and -gay statements," he added.

Kim Christenson, another GALA activist, said, "We're deal-

ing with a new level of harassment, new people, who are obviously a lot more serious about what they're doing. This is indicative of the political climate: Reagan went to Bittburg and less than a week later we get threats from Nazis. If the government says it's okay, if the President is putting wreaths on SS graves, people who are homophobic feel it's more acceptable to express it. If the highest official of the state sets the climate, it becomes more acceptable for these bigots to act out their hatred, feeling they won't be prosecuted, because they're expressing the general feeling in the country."

"When we see anti-gay incidents with anti-Semitic undertones and racist components, it's hard not to feel threatened," Scoppettuolo concluded.

In response to the resurgence of violence, local groups and organizations have begun to organize. In response to the Womofyre incident, the Northampton City Council passed a resolution condemning the recent violence involving the Nazi Party, and affirmed the right of all people in the city to live free of fear of harassment and violence, regardless of race, religion, sex, sexual orientation, national origin or other status. Although local activists supported the resolution, some felt the resolution addressed Nazi Party violence, but didn't address explicitly anti-gay and -lesbian violence.

Another resolution, opposing the state's new foster-parents policy banning gay men and lesbians from becoming foster parents, was tabled indefinitely without discussion.

*Continued on page 3*



Gay and Lesbian Pride in Fayetteville, Arkansas, 1985

Diana Woodall



“Pride, identity and collective strength”

# Asian Women Gather for Storytelling, Art

*“We are Asian women from the same family, Po-Po, and we need no longer pretend; we can no longer be silent. We are grandmother and granddaughter joined forever by bloodlines, but today, we are something more. We are also Asian sisters — in spirit, and now, in action.”*

— Connie Chan, from her short story, “Granddaughters and Sisters”

By Stephanie Poggi

BOSTON — Her Stories — an afternoon of story-telling, art, and poetry by Asian women, was held on Saturday, June 22 at the Berkeley House Residence of the YWCA here. Sponsored by Asian Sisters in Action (ASIA), a collective of predominantly New England area Asian American women, the program began with a story by Siu Wai Anderson, who was unable to attend, read by Anne Mi Ok Bruining. “The Birthday Surprise” tells some of the true story of Anderson’s adoption from a Hong Kong orphanage at two years of age into a Caucasian U.S. family. “The townspeople wrote about the whole family in the local paper. The people in the church showered her with handmade quilts and toys. She was given an American name and now she had an American family. It was a happy ending to the story.... That was how her father told it.”

Bruining, a steering committee member of ASIA, read her own work next, a poem entitled, “The American Foreigner.” This poem, too, tells a true story, of Bruining as a small Korean girl adopted into a North American family: “she was born at the age of five/better that way...her roots/dug up and lost...some expect to hear an accent/wow, they say. you speak so well.”

Connie Chan read “Grandmothers and Sisters” next, a story in the form of a letter to her grand-

mother — “Po-Po.” The letter tenderly calls up childhood when Po-Po called her a “sai mun-jai” — small flea, through Chinese school as a “model student” to Po-Po’s warnings that women “gotta hide when you smart.... All my life, I been pretending.” The letter ends with the granddaughter a grown woman, willing to “play tricks...when it seems appropriate or necessary” but no longer pretending not to be smart. “We’re letting them know now, Po-Po. More and more. From the classrooms. In the marches. In public meetings. And out, too: Out of the closets, out on the streets. On the screens. And into people’s consciousness.”

Aiko Furomoto closed the reading with two poem/stories: “Icarus Wings” and “Sand Island People.” Acted almost more than read, “Icarus” is a chilling story about “Dreams and hopes denied, diverted, destroyed” in Chinatown. Jeanette “took the dreams offered, made easy by street games played in dead end alleys.” “Sand Island People,” begun by Furomoto in Honolulu in 1980 and completed in Cambridge in 1983, is a chant of anger against the U.S. colonization of Hawaii. “Not so long ago my grandparents came to Hawaii/From Hiroshima ken, contract laborers to cut cane,/ Like so many others who lost their land.” And, “Not so many years ago American planters seized Hawaii’s sovereignty,/A bloodless revolution they called it.” The poem ends with a promise that “Sand Island’s people will return/As the Life of the Land will be restored.”

An art exhibit and reception followed, featuring watercolors by Maria Fang, who has exhibited in China and in the Dominican Republic, and calligraphy by Betty Lee.

Her Stories organizer and ASIA

steering committee member Irene Wong writes in the introduction to a small booklet of the stories presented that day, “This is only a small sample of what local Asian American women artists are producing. We hope this afternoon’s performance entertains you as well as inspires you to further explore local artistic offerings.”

\* \* \*

ASIA was founded in 1981 as a network, support and political action group where Asian women could develop their pride, identity, and collective strength.

ASIA initiates projects which promote the interests and concerns of Asian women in fighting economic, racial, and sexual oppression.

Projects to date have included: Two conferences; workshops on self-defense, communications skills, Asian women organizers, and grant-writing; publication of a monthly newsletter to a member-



Storytellers Aiko Furomoto, Anne Mi Ok Bruining, and Connie Chan at afternoon of readings and art exhibit, June 22, Berkeley Residence House in Boston. Sponsored by ASIA — Asian Sisters in Action.

ship of over 100 women; forums on Asian women’s identity, on dialogue between lesbian and heterosexual women, and on Asian

American feminism; and helping establish the Asian Women’s Professional Group and Asian Lesbians of New England.

## Social Workers Forum Attacks DSS Policy

By Kevin Cathcart

BOSTON — The Massachusetts Association for Mental Health, Massachusetts Human Services Coalition, Mass. Psychiatric Society, Mass. Psychological Association, and the National Association of Social Workers Mass. Chapter co-sponsored a forum on June 21, titled Foster Care Parenting and the Placement of Children with Gay Parents. The forum, which attracted approximately 130 people, stressed opposition to the new DSS foster care policy, and was noteworthy in that this was the first time that these professional organiza-

tions acted together on an issue of public policy.

Over 40 professional agencies and organizations presented statements, including the Mass. Society for the Prevention of Cruelty to Children, Boston Children’s Services, Association of Black Social Workers — Greater Boston Chapter, and the YWCA. All speakers opposed the new state policy, with many stressing that the best interests of children in foster care are not necessarily met in “traditional” families. Many speakers criticized the fact that

the new policy was developed without significant input from professional social workers and mental health workers, and noted that the ability to parent was not determined by sexual orientation.

Organizers of the forum stressed the need for those involved with agencies and professional organizations to continue working to change the state policy and to influence public opinion. The sponsoring groups are requesting a meeting with Governor Michael Dukakis in order to present their opposition to the policy.

## News Notes

### deaf lesbians and gay men hold conference

WASHINGTON, DC — More than 350 deaf lesbians and gay men from across the U.S., Europe, and Canada came together at the Quality Inn on Capitol Hill earlier this month for the Ninth Annual Rainbow Alliance of the Deaf (RAD) Convention.

Goals of the three-day conference were to provide an opportunity for deaf gay people to connect with other members of this “minority within a minority,” to discuss mutual concerns, and to expand the national network of deaf lesbian and gay support groups.

Plans are now underway to establish a national clearinghouse and an AIDS hotline for the deaf community in the U.S.

Outgoing Vice President Mary Anne Pugin of Maryland noted that the organization must develop ways to encourage more deaf lesbians to become involved. There were 85 deaf lesbians among the 350 participants — by far the largest turnout in the history of the convention.

A highlight of the event was entertainment at the Saturday night banquet by CHALB, a New York-based comedy team whose acts address deaf culture.

### woman wins fat discrimination suit

ALBANY, NY — After 11 years of battle, Catherine McDermott, now 67, has won a weight discrimination suit against Xerox Corp., according to the *Valley Women’s Voice* of Amherst, Mass. In 1974, the company denied McDermott a job as a systems analyst because they judged her to be too fat at 249 pounds. A company doctor judged her weight to be “gross obesity.” New York state’s Court of Appeals has now ruled that Xerox must compensate McDermott because it could not show her weight interfered with her ability to do the job.

McDermott pursued the case on her own since she was first denied employment, writing all of her own legal briefs. She estimates she is owed more than \$100,000 in back pay and benefits.

### new york limits executive order 50

NEW YORK — The Court of Appeals, New York State’s highest tribunal, ruled on June 28 that the mayor of New York City cannot forbid job discrimination against lesbians and gay men by city contractors, according to the *New York Times*.

The ruling limits Executive Order 50 (EO 50), promulgated by New York City’s Mayor Edward Koch. The order banned discrimination on the basis of “race, creed, color, national origin, sex, age, handicap, marital status, sexual orientation or affectional preference.” Over the past year, it has been challenged by the Roman Catholic Archdiocese of New York, the Salvation Army, and Adugath Israel, an orthodox Jewish organization. The three groups, city contractors all, argued first before the State Supreme Court, then before the Appellate Court, and finally before the Court of Appeals that the mayor exceeded his power as granted by the City Charter.

The Court of Appeals noted that, although the bulk of the order was legal, the provisions covering lesbians and gay men were not supported by any city, state, or federal law. That being the case, it found that the mayor, by issuing the order, infringed on the legislative powers of the City Council in an inappropriate manner. New York’s City Council has failed to pass a comprehensive lesbian and gay rights bill, although given the opportunity for 14 years.

The city may appeal to the United States Supreme Court, according to Frederick A.O. Schwarz, the city’s corporate council. Mayor Koch called the defeat a “loss for justice,” and renewed his commitment to a lesbian/gay rights bill. On the other side, representatives for Agudath Israel called the outcome a “very major victory,” while the Salvation Army is reportedly “very relieved” at the decision. Abby Rubenfeld, of Lambda Legal Defense and Education Fund, said the court’s decision “leaves us angry and frustrated.”

Koch has said that, despite the court ruling, language similar to EO 50 found in social service contracts with the city will be enforced. However, Davis Zweibel, the attorney for Agudath Israel, said he will go to court during the first week in July to ask that such contracts be invalidated on the basis of the Court of Appeals decision.

— filed by Marcos Bisticas-Cocoves

### ngtf names co-director

NEW YORK — The Board of Directors of the National Gay Task Force (NGTF) named the group’s first director of administration and finance at its June 22-23 meeting here. The position was formerly part of the responsibility of the executive director of the organization, a position recently vacated by Virginia Apuzzo.

Rosemary Kuropat, 27, of New York was chosen over Eric Rofes, author and founder of the Boston Gay/Lesbian Political Alliance (BLGPA). Kuropat is the owner of a small SoHo-based marketing firm, and has worked with the Chase Manhattan and Federal Reserve Banks. Her political involvement has included Women Against Violence Against Women and the Lesbian Rights Project.

According to Kuropat, the focus of her political work has been “financial support for gay organizations” and working to “allow [the gay and lesbian community] access to the business community.”

Kuropat will officially assume her responsibilities on August 1. As director of administration and finance, she will be responsible for the financial health of NGTF as well as for development of membership. Jeff Levi, acting executive director of the organization since Apuzzo stepped down last March, will become director of government and political affairs.

Kuropat told GCN she hopes to assume a “team management approach” with Levi. In developing membership, her goals are to “address the spectrum of our community. I want to involve the women’s community, the non-white community in a way that NGTF hasn’t, in active and leadership roles.”

In addition to the directorship, the board discussed a plan to relieve NGTF’s financial woes, according to the *Washington Blade*. The organization currently is \$71,000 in debt, of which \$47,000 is in accounts payable, and \$24,000 is in back taxes.

The board approved a plan in which NGTF supporters would buy certificates of deposit as collateral for a loan of about \$30,000 to be extended by the San Francisco-based Atlas Savings and Loan. To this end, approximately \$13,000 has been raised thus far.

— filed from Boston by Marcos Bisticas-Cocoves



## Queer across the nation

## Taking to the Streets...

## San Francisco



**Juan Jacobo Hernandez, Mexican writer, gay activist and Grand Marshall**

By Scott Brookie

SAN FRANCISCO — There is an enormous, rainbow-colored arch of helium-filled balloons over the stage of the San Francisco Lesbian/Gay Freedom Day Parade and Celebration this year. The rainbow motif, which started several years ago with striped flags along the parade route, has seemingly reached its climax in this six-story arch, now completely upstaging City Hall directly behind it.

The rainbow symbolism is probably overworked these days, but this is a very diverse crowd, and like the balloon arch, it is huge. "There are 350,000 people here today!" exhorts singer Teresa Trull, one of the afternoon's emcees. "This is the biggest gathering of lesbians and gay men in the world over!"

The parade began as usual at 11 a.m. with Dykes on Bikes roaring down the mile-long parade route, the first of nearly 150 contingents. Even this is not without its complications; there was some dissent about who was in fact a "Dyke on Bike," and the result was two factions of lesbian bikers, followed by a contingent of Dykes on Bicycles.

Not far behind was Mexican writer and gay activist Juan Jacobo Hernandez, the Grand Marshall of the parade. Hernandez, who won the right to enter the U.S. two days earlier after a successful court challenge to anti-gay federal immigration laws, waved to the enthusiastically cheering crowd from his perch in an old white Rolls Royce.

The ability — often attributed to our community — to find levity in the face of adversity is very much in evidence. Members of a contingent representing an AIDS research study toss packages of condoms towards spectators, who can't seem to decide whether to grab for the packets or be embarrassed by them. At another point, the parade halts for a moment, and a group of marchers finds itself alongside the obligatory collection of anti-gay Christians on the sidelines. The Christians,



**San Francisco**

carefully barricaded off from the rest of the crowd, are preaching loudly. A shouting match ensues and the tension builds. Then someone starts a chant: "Eat shit and die! Eat shit and die!" Soon, hundreds of people have picked up the chant, sing-song style, laughing. The evangelists are momentarily chastened, and, as the march starts up again, the tension has evaporated.

Five of the Sisters of Perpetual Indulgence prance down Market Street, each one wearing a different brightly-colored habit and carrying a placard with a large, single glittering letter. Together, their garb comprises the ever-present rainbow, and their signs spell out "BOBBI." It is a silent tribute to Bobbi Campbell, San Francisco's beloved "AIDS Poster Boy." Bobbi died last fall and the parade this year is dedicated to him. The parade culminates at Civic Center plaza, the site of the rally/celebration, and contingents are still arriving there three hours after the Dykes on Bikes have parked their motorcycles. The rally is on the same large scale as the parade, with six alternating emcees

and thirty speakers and entertainers spanning five and a half hours.

Pat Norman, coordinator of the city's Lesbian and Gay Health Services, takes on the task of talking about bad news. She talks about the possibility of a quarantine of people with AIDS. She mentions the Massachusetts ruling against lesbian/gay foster parenting, and the ruling limiting New York Mayor Koch's anti-discrimination executive order (see related news note, this issue). She announces that "thirteen bills have been attributed to the California legislature that would regulate what we can read." Norman encourages vigilance and action, and despite her tidings, is warmly applauded.

Senator Alan Cranston (D-Calif.), the first U.S. senator to address a Lesbian/Gay Freedom Day crowd, takes the microphone to speak about freedom leading to diversity, and suggests that lesbians and gay men are recognized and appreciated in San Francisco. "That is a freedom and recognition that is slowly coming to the rest of America," says Cranston. "And it's about time."

**More Pride...page 6**

## Washington, DC

WASHINGTON, DC — The nation's capital held its tenth annual Gay and Lesbian Pride Day on Sunday, June 16. The weather was typical for this time of year — hot, hazy and humid — but that did not deter thousands from filling the park known as the P Street Beach on the grounds of the Francis School.

The day began with a march through Adams Morgan and Dupont Circle, two heavily gay neighborhoods. Marchers arrived at the festival to find booths for some 80 organizations selling everything from Hot Dignity Dogs to anatomically correct gingerbread people.

As usual, the city set up a huge sound stage on the festival site. Political speeches were severely curtailed this year, as city council members were given a total of 15 minutes to address the crowd. Mayor Marion S. Barry did not put in an appearance as he has done in previous years, although his proclamation of Gay and Lesbian Pride Day was read to the crowd by



**Washington, D.C.**

City Council Chairman David Clark.

The event seemed to run without a hitch this year. In order to defray the cost of the event, organizers collected a dollar from each person entering the festival site. Many were afraid this would cause chaos and long lines of anxious party-goers. Despite the size of the crowd, estimated by Park Police in excess of 25,000 people, none of these fears materialized. Indeed, in addition to the usual assortment of lost keys and misplaced parents, the only serious problem arose when members of the police softball team failed to show up for its annual game against the lesbian and gay Community All Stars. Police spokesperson Capt. Melvin Clark blamed the forfeit on a scheduling error, although the community is abuzz with rumors of cleated cops finding true love on their way to the diamond.

— Jim Ryan



**Washington, D.C.**

## Anti-Lesbian Arson in Northampton

*Continued from page 1*

Gay men, lesbians, and bisexuals held a community meeting on June 5 in response to the new state foster-parent policy, as well as the Womanfyre incident. The meeting, attended by more than 150 people, prompted the formation of committees focusing on fundraising, education and media, coalition-building, and support for victims of harassment.

An emergency response network has been formed; 500 letters to Dukakis have been generated from tables set up on Main Street and at "gay night" at the local nightclub; hundreds of dollars in contributions have been collected for the work of the committees, including a \$300 donation from workers at Collective Copies, who are members of UE Local 264; members of District 40, who work with the developmentally disabled, have strongly condemned the Dukakis administration's

decision regarding home care; and the Pledge of Resistance has placed an article and plea for donations in its newsletter.

At a meeting June 26, a permanent coordinating committee was formed. In addition, a Denmark Campaign — modeled after Denmark's show of solidarity with Danish Jews who were forced by Nazis to wear yellow stars — will be mounted locally under which DSS and other human service workers will claim to be gay whether or not they are.

"There is a new aspect to this organized response," said Kim Christenson of GALA. "I have been doing gay and lesbian organizing in the [Pioneer] Valley for years, and at the meeting last night there were 15 people I've never seen before. Many new people who have not seen themselves as political or activist before are involved now. This community is finally getting organized."

## Chicago

*Continued from page 1*

mile from the parade's end point and Lesbian and Gay Pride rally site.

Ironically, the Nazis got lost on their way to the rally and then got stuck in parade traffic. By the time they reached the demonstration site, their permit had expired, and, although the police and a handful of opposition demonstrators were still there, the Nazis drove right by.

The Gay and Lesbian Pride rally, which followed both the parade and the demonstrations, had tens of thousands of participants. (An estimated 50,000 participated in the parade.) But it was as politically tame as it was high-spirited.

Speeches focused, as they did last year, on the pending passage of the city's gay rights ordinance. No mention was made from the stage of the planned Nazi demonstration or the anti-Nazi rally.

The gay and lesbian pride rally included an appearance by Mayor Harold Washington, his first such appearance since taking office in 1983.

After reading a proclamation naming June 30 official Gay and Lesbian Pride Day in Chicago, and after voicing his support of the gay rights ordinance, Mayor Washington, who is Black, spoke of the unity desperately needed in this racially divided city, a city with a long history of Democratic machine politics and corruption. "This proclamation is a call to arms to the gay and lesbian community," he

said, "to clean up the city" for all its residents.

The mayor neglected, however, to make the "special announcement" the crowd had been promised by previous speakers. According to a reporter at Chicago's *Gay Life* newspaper, Washington was expected to announce the formation of an administrative advisory committee on lesbian and gay issues. He failed to do so.

## Fayetteville

*Continued from page 1*

Gay and Lesbian Action Delegation (GLAD), the community-based group which organized the Pride week events, criticized police reluctance to provide protection for lesbian and gay activists. After a GLAD member received a phone call that threatened "bloodshed," police told GLAD that they couldn't be bothered with every threat. A GLAD member then called an ACLU lawyer who was able to convince the police to provide protection for the march and rally. After the rally it was learned that a homemade bomb made of firecrackers had been found in the park by two children, whose father then reported it to police. On Sunday, the police denied to GLAD members any knowledge of the existence of the bomb. After GLAD contacted the media, the police "found" the bomb, but denied that it was really dangerous. GLAD is demanding a full investigation.

## David Goodstein Dies

SAN DIEGO, CA — David Goodstein, former publisher of *The Advocate*, died here on June 22 from complications following surgery for bowel cancer. He was 53.

Born and raised in Denver, Goodstein was by training a lawyer and by profession an investor. He became an activist after being fired from his job in a San Francisco bank for being gay. The means of his activism were legislative and electoral, the end, gay rights. Toward that end, he helped pass California's consensual sex legislation

in 1974, and helped found the Gay Rights National Lobby as well as the state lobby which helped defeat Calif.'s Briggs Initiative in 1978.

In 1975 Goodstein bought *The Advocate* and transformed the paper from a locally-focused Los Angeles gay paper to a national publication.

Goodstein is survived by his partner in life, David Russell; his brother, Edward; and his long-time friend and business associate, Tom Watson.

— filed from Boston



# Editorial

## We're On a Roll, But Then Again... Keep It Coming

*GCN* is celebrating a birthday. This issue, Volume 13, Number 1, begins our thirteenth year of continuous publishing. We note this anniversary with both pride and concern.

We're proud because *GCN* has grown and changed, and has still retained its uniqueness over the years: we're still, as the *Village Voice* noted years ago, "the gay paper of record." We are still committed to gay and lesbian liberation — to a vision of far-reaching social transformation, not just watered-down gay rights. We celebrate what's special about gay men and lesbians, instead of trying to camouflage our "queerness." We choose to keep the focus on sex and sexuality and social change, not simply "lifestyle." We strive to be a forum for the many different lesbian and gay experiences, and are especially interested in furthering the work of feminists, working-class people, and people of color.

But we also begin our thirteenth year with concern over our finances. In our June 1 editorial, we explained how ever-increasing production and postage costs has pushed us to over \$20,000 in debt. When we asked for your help then, many of you responded immediately and generously. Many readers have sent in contributions or have become Sustainers; others have taken out subscriptions or have renewed their subscriptions early. At Boston's Pride rally, many people came by the *GCN* table, buying T-shirts and giving encouragement. Movie-goers came out to the Orson Welles for a *GCN* benefit, and D.C. supporters jammed a theater there to see a benefit showing of *The Times of Harvey Milk*. Our thanks go to all our contributors — and to Lynn McDonald at the Orson Welles, Boston pride emcee Lynn Tibbets, Urvashi Vaid and Jim Ryan in Washington, and to our friends at *Sojourner* and *Angry Arts* — for all your support and hard work.

But we're still not out of danger. Despite the overwhelming rush of support, we still need another \$10,000 to wipe out the entire debt. And *then* we need to form a long-term strategy for financial stability, so we won't find ourselves in a similar situation again. A key part of that strategy is foundation grants and individual donations. Both are being pursued in this current fundraising campaign. And our advertising revenues — always precarious for controversial publications — have been rising significantly. We're at the point where we're bursting at the seams and want to jump to 20 pages. Unfortunately, with the additional

production costs such expansion would entail, we would need more than increased advertising revenue to make this possible. Only an increase in subscriptions will insure *GCN's* long-term financial health — and growth.

An increased subscriber base is the primary key to *GCN's* financial stability. Subscribers are the lifeblood of the paper. It is our subscribers who feel the most committed to the paper, who read us most avidly, who are the first to write when we are off the mark or when we score a direct hit. We need the financial and moral support of our subscribers, and we need more of you.

If you haven't subscribed yet, we hope you'll do it now. Within a week or so, all of you who are already subscribers will receive a letter from us at *GCN*. "This is not a request for money," as we make clear on the envelope. We're just asking each of you to recruit — yes, recruit — two new subscribers for *GCN*. Please, sit down right now and decide whom you're going to talk to. Remember: *You* are a critical part of the subscription-boosting campaign. Think of the impact — doubling, tripling our subscription base. And no more desperate appeals to you.

The community response to our fund appeal has let us know we're needed and appreciated. Now we need to remind everyone to keep it coming. If you haven't sent in a contribution yet, use the form on the bottom of page 5. Fill it out while it's fresh on your mind. Consider becoming a Sustainer. Be as generous as you can. You should also keep an eye out for upcoming benefits in August or September.

These are difficult times for the community — with AIDS, the New Right, the backlash against parenting and reproductive freedoms, the increasing gap between rich and poor, and escalating gay-bashing and violence against people of color and working-class and poor people. This community needs *GCN* — a tool to build gay and lesbian liberation — and a stimulating forum of diversity and insight. Help strengthen and celebrate the gay and lesbian community. Help *Gay Community News* enter its teens with health and excitement — and on solid financial ground.

*GCN editorials reflect the collective opinions of the paid, full-time GCN staff.*

## Community Voices

### wanna dance

Dear *GCN*:

This is an open letter to all gay male bars that won't let me and my friends in to dance, drink and spend our money: You know just where to stick your stupidity, bigotry and hatefulness!

On Sunday night, June 9, my friends and I were denied entrance to 1270 for lack of ID. As a self-respecting lesbian who will turn 40 in September, I don't generally carry ID to prove that I am over 21. I may look young, *but....* My friends were a white lesbian and an interracial heterosexual couple. Their ages range from 27 to 39. Yes, we argued back at the door since, having been through it before, I at least recognize that proof of age has little, if anything, to do with it.

Oh, they trotted out the bouncer and the female manager who explained how much trouble they could be in with the Law (Bernie Law?) if they let us in. I can see it all now.

There we'd be having a drink at the bar or dancing our brains out on the dance floor when the police arrive. "Say, you kids got a driver's license? How about ten licenses? No? Then you'd better go home to Mama and play stickball."

What a risk!

I went through the same thing about a year ago at the Boston Ramrod. Why did we want to go to the Ramrod? The serious answer was to use the bathroom and have one drink. That night there were also four of us, all gay — two white men, one black lesbian and white me. Our ages ranged from 35 to 48. Stopped at the door, while watching other people enter without question, we argued — loud. It became a shouting match and we were threatened with a call to the police! We left for the Paradise before the police wagon arrived.

The real issue here, of course, is why would anyone who is asked to produce ID for a bogus reason (under 21? come on!) want to patronize the place? Last Sunday night, we left "the 12" and were allowed entrance to the Metro (what a coup!). I for one won't be back banging on the doors of 1270. There's enough stupidity abroad in the world that I really don't need more of it in my own community when I simply want to dance, dance, dance.

Sincerely,  
Alison Barnett  
Boston, MA

### were the films gay?

Dear *GCN*:

As co-sponsor of the gay and lesbian film festival, perhaps you can provide me with information that will resolve my confusion and consternation.

I can understand that a film series about gay and lesbian life styles must include a range of experiences and attitudes reflective of great diversity.

I understand that not all gay/lesbian experience is positive or healthy, and that preferences differ. Therefore, I can appreciate the inclusion of the repressed sexuality of "Each Other," the seamy despair of "Drifting," and even the brutality of "Scrubbers." I may not like or be uplifted by these films, but they do have some gay content.

What I can't understand is the inclusion of the film, "Scum," which has absolutely no gay/lesbian content. The film does portray a brutal multiple rape leading to an extraordinarily bloody, graphically photographed suicide. Was this supposed to represent gay sexuality? Who was supposed to be gay, the rapists or the victim?

Rape, as you well know, is an act of violence, not sex. It was portrayed as such in this film. But the connection to gay life escapes me. "Scum" does nothing to affirm or even inform as to gay life.

Free speech is not the issue here; the issue is relevance. I don't object to the film being shown. I object to its inclusion in a gay film series. At best, it is inappropriate; at worst, damaging.

As a psychotherapist, I deal daily with the hurts inflicted upon gay men and lesbians by stereotyping and homophobia. I expect better from *GCN*, a respected institution in the lesbian/gay community. As I left the theater, I overheard someone asking, "Is this why I work on gay pride?"

*GCN*, there are too many negative stereotypes imposed on gays and lesbians without your perpetuating them from within. If I have missed some redeeming feature of this film, please enlighten me. Otherwise, please be more careful in the future.

Mike Lew, M.Ed.  
The Next Step Counseling  
Newton, MA

### administration fears unity

Dear *GCN*:

I am incarcerated at Cross City Correctional and would like to bring an important matter to your attention.

Those of us who are gay here (approx. 50 percent of a total population of 960, though only 20 or so are open gays) are being heavily discriminated against by the administrative staff. They feel being gay is against the law, and do everything in their power to make our time 'hard,' e.g. harassment, threats, and less gain time than is earned.

This camp is situated in NW Florida leaving us in the hands of redneck hypocrites! I guess we (gays) threaten their masculinity or something. I realize we can't expect to be completely accepted by all (though we are trying), however the outright disregard for our constitutional rights here is a complete betrayal of the US as a country of freedom!

For example: awhile back several of us tried to form a 'rap group' for gays on the compound. Not knowing how to go about this we solicited advice from free world gays through *Gay Community News*. Someone here sent the clipping to the administration and our brother in the fight to gain support was shipped to a harsher institution. I know 'Breeze' will continue to fight at her new 'home,' yet does this sound just?

The problem lies in the administration's fear of our becoming united. They would rather keep us in the dark as to what our brothers and sisters are doing to better the world both inside and outside. They think they have us under their thumbs.

Well, I for one intend to fight back and now have more grounds than ever to stand on. The Administration is trying to stop ALL gay-related publications from coming in (including *GCN*!)

I am one who will not stand for this! You can make this much more of a fight with some letter-writing and legal support. I won't be just another 'faggot' trying to stir up trouble. By their cutting our reading material about our lifestyle we will be cut off from the outside gay world! We need to show some unity, and stand up and be counted! Then maybe they will recognize us as powerful human individuals.

I am asking for your help. We are concerned here for our personal safety, and about transfers to other, harsher institutions, which is the usual outcome for "making waves."

Please write Superintendent John Shaw, PO Box 1500, Cross City, FL 32628, and help us keep our *GCN*. We need a show of interest/power! For your letters of support I thank you from the bottom of my heart.

Tim Tucker,  
092637 (278)  
PO Box 1500  
Cross City, FL 32628

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Cover design by Jean Vallon

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Postmaster: Send address changes to: Gay Community News, 167 Tremont St., 5th Fl., Boston, MA 02111.





# Community Voices

## recap on pride

Dear *GCN*:

The Boston Lesbian/Gay Pride Committee would like to thank the lesbian and gay communities in the greater Boston area; Massachusetts; Maine; Vermont; New Hampshire; Connecticut; Rhode Island and New York for participating in our 15th Anniversary Pride Day Celebration.

Clearly, the increase over last year by 10,000 more people indicates a strength and commitment from all to commemorate Stonewall and rejoice in our gains since first beginning our outcry in 1969.

Factors that added to our growing numbers include the DSS/foster care issues, the pending gay rights bill, the outstanding outreach by March coordinators Betsy Abrams and Robert Ebersole to encourage and include our allies, the increased networking by the Pride Committee to its sister New England and surrounding states, the successfully managed festival by Michael P. Wasserman Associates, and the host of excellent speakers and entertainers showcased. All together, the Pride Committee feels that we have provided a little something for *all* factions of the lesbian/gay community.

Enhancing the afternoon's activity, and unfortunately not included in Ms. Guilfooy's article last week, was the inclusion of 60 service groups, businesses, craftspeople, and social and political organizations. The festival format has allowed these people to share information with 27,000 lesbians, gays, and their friends; and also given them the opportunity to do some individual fundraising beneficial to their survival. The Pride Committee is pleased to be able to help so many worthwhile and diverse groups.

Also missing were any references to the exceptional talent and entertainment that the Committee took the time and trouble to arrange especially for the celebration. Aside from the notable Teresa Trull & Barbara Higbie, other performances were provided by Tom Wilson Weinberg and members of the cast of his hit show "Ten Percent Revue," "No Regrets" — a five-piece all women's band, and female impersonator Tony Rose accompanied by Dan Kirby & Christa Dulude. It's regrettable that their wonderfully received music and talent has been overlooked. Ms. Lynn Tibbets who served as MC should also be recognized for the high level of history and entertainment she combined to keep the show running smoothly in between the musicians and speakers.

The Pride Committee would like to note that the unusually poor media coverage given by the straight press is considered to be a deliberate action against the community. Boston's Lesbian and Gay Pride Day March and Festival is one of the top attended and participated marches/festivals in Boston. If you count actual participation *within* the march itself, then we ARE the number 1 march in Boston. Michael P. Wasserman and his staff prepared one of the most complete and informative press packets that the Pride Committee has ever distributed. It was followed up by a media alert the week prior to Pride Day, and with phone calls both the Wednesday and Friday before the event. Reminder calls were made on Saturday morning. It is quite obvious that a high official decision was made to "blackout" the news regarding Pride Day. We suggest you send letters of complaint to all major newspapers and television stations.

Once again, the Boston Lesbian/Gay Pride Committee thanks you all for participating and enjoying our 15th Annual/Anniversary Celebration. We welcome your suggestions. Please mail your letters/comments to Pride Celebrations Inc., P.O. Box 8916, Boston, MA 02114-8916. For those who wish to take a more active role in

the actual planning of future Pride Day Celebrations, please join us at our first planning meeting for the 1986 celebration on Thursday, July 18th. Meet at Hill House, 74 Joy Street, Beacon Hill-Boston at 7:00 PM sharp. We will be discussing our future goals and directions, possible speaker/entertainer suggestions, and fundraising. Copies of the financial statement (to be released to the media on July 1st) will be available at this meeting.

Thanks for making Boston's Lesbian/Gay Pride Day Celebration its largest ever — 27,000 people strong!

In Unity and Pride,  
Marsha H. Levinc/President  
Boston, MA

## what is front-page news

Dear *GCN*:

I was rather surprised and bewildered by the tone, if not the content, of Kevin Cathcart's letter (Vol. 12, No. 50) about the Boston gay/lesbian pride story in the previous week's paper. Citing the total white-out of Boston Pride by other area newspapers, Cathcart characterizes the placement of the Boston Pride story on *GCN*'s page 3 rather than page one as a similar travesty — an outrage to feel "shame" over.

Well, first of all, about "invisibility": that week Boston Pride occupied the *GCN* cover, the entire center spread, two long speaking-outs on page 5, and the major page 3 story in question. That's 4-plus pages — quite substantial local-event coverage in a 16-page paper which is always trying to balance issues of home-town interest with issues of national import. As a former editor of *GCN*, Cathcart knows that balancing coverage on the local/national axis is only one of the magic tricks our editors must perform when making layout decisions.

Boston Pride is a long tradition. This year's was enormous, multi-issue, militant, and very different in focus from the carnival it might have been if not for the foster care crisis in this state, a development which rallied the Boston community to come out en masse for Pride and to pressure the Pride committee to create a more political event. Of course, this is arguably front-page news, as Cathcart maintains — especially if the coverage provides a historical and political context for readers outside (as well as inside) Boston and attempts to tie local trends to national trends. I would not have been surprised to find the Boston Pride story on page one. I can understand that Cathcart might have been surprised, or disappointed, or annoyed when he didn't find it there. But outraged? *Ashamed*? Give me a break.

How about some notice and appreciation for what *did* appear on that "offending" page one? Perhaps along with the front-page story about gays and lesbians joining up with straight and gay Asian Americans to fight police violence and urban dislocation, and along with the front-page story about a racially mixed panel of sex workers on the West Coast organizing against anti-sexual, misogynist, and anti-worker backlash, the "perfect" page one would also have featured the 1985 Boston Pride march — a memorable and historic event of major significance to all the gay and lesbian community. But in claiming, as he did in his letter, that *GCN* trivialized Pride by choosing to highlight those articles on the front page, Cathcart is himself trivializing those stories. If *GCN*ers are looking for "invisibilities" to feel outraged or "ashamed" about, how about our illustrious 12-year history of whitening out the stories and concerns of gays and lesbians who are people of color and/or poor and working-class?

If readers in the past several months have noticed that the news pages of *GCN* have been

becoming more multi-racial — a trend the issue 49 front page exemplifies — they should know that one of the primary reasons for this is the dogged determination of the current news editor — the person responsible for making decisions about the content and placing of news stories. More than almost anyone else connected with the paper in the year I've been on staff, Stephanie Poggi has taken the implementation of *GCN*'s anti-racism plan as a mandate. She has consistently been willing to do the necessary outreach and follow leads about issues of potential concern to people of color. Given the racism endemic in this city and the paucity of contacts and precedents Poggi inherited from *GCN*'s past, this means adding hours on to her already overextended workdays and on to her weekends. (It also means an added dimension in the art of juggling spatial priorities on *GCN*'s news pages.) As one fellow white *GCN* staffer, I appreciate her role in covering our collective white ass. I mention this not to imply either that Pride is not a story of interest to people of color or that to want Pride on the front page is racist. But I want to point out how complex the issue of story placement is.

As a person from a working-class background, I welcome the awareness of survival issues — housing, health, welfare, jobs — that the inclusion of Third World voices tends to bring with it. In its totality the choice of stories on page one of issue no. 49 reflect a greater sensitivity to those concerns than I have seen in the past. Maybe the placement decision about Pride was in error, and certainly protests should be registered for future reference. As *GCN* changes focus in order to implement the anti-racism plan, everyone with an investment in the paper needs to speak up about what is and isn't negotiable in our decisions about use of our limited space. But with so many compelling and frightening enemies and developments summoning our outrage (and our need for solidarity), I can only shake my head in bewilderment at the heat and intensity of Cathcart's blast. If there are underlying issues, divisions, or fears — for the community or for *GCN* — fueling these intense emotions, it would be instructive if Cathcart spelled them out, since as someone who has given tirelessly to the community and the paper over the years, his opinions are certainly highly valued.

Sincerely,  
Pam Mitchell  
Cambridge, MA

### Supporting AAC

In recognition of the work of the AIDS Action Committee and their efforts to keep the community informed of important events regarding AIDS, *GCN* is introducing a campaign to offset their advertising costs. Any donation made to *GCN* and directed towards the AIDS Action Committee will be matched by the paper and will be used exclusively for display advertisements. All contributions will be acknowledged by the Committee.

Please send donations to:

*GCN/AAC*

167 Tremont Street #5

Boston, MA 02111

Thank you from both *GCN* and the AIDS Action Committee.

## we must fight back now

Dear *GCN*:

I am writing in response to John Fischer's letter (6/29/85), in which he tells us to forget about a pro-gay foster parent policy because it simply won't happen; most straights are just not ready for it; and, for now, to save our energies for "battles that we can win."

First of all, gays and lesbians *have* been foster parents in other states, especially to "gay-identified" kids, and there has been little or no trouble until Dukakis started lashing out at us. If we let Dukakis and friends win this battle, we will continue to hurt ourselves and all the kids in need of foster care. Dukakis has already caused other states (most recently, New York) to adopt or consider adopting anti-gay foster parent policies. Do we want the rest of the states and other countries to be next?

Secondly, the statement, "It's a paranoid overreaction to assume that any and all children might be seized from gay households" (paraphrasing mine) reminds me grimly of Nazi Germany. Many Jews, Gays, and other concentration camp inmates had said previously that Hitler and the Nazis were a bunch of clowns who should not be taken seriously and could never win. Well, we all know the tragic results of those statements. If anyone has had a paranoid overreaction to this mess, it was the Boston *Globe* and other hysterics who started it in the first place.

Thirdly, we cannot afford to forget about one issue while we concentrate on others. Homophobia, like other forms of oppression, is a chronic illness that is easily reactivated from dormancy by the least little thing. In the age of the New Right, the AIDS crisis and the Dukakis fiasco have triggered the homophobes to wake from dormancy and to attack us on all levels. Killing and queerbashing of gay men has reached a new high. Lesbians in Northampton have been threatened, assaulted, and raped; and their properties have been endangered. Job and housing discrimination have increased. A case in point: My lover, her sister, and I have been turned down for a two-bedroom apartment next door to where I am presently living; the landlord said that we three women could not live together in a two-bedroom apartment. (We are now trying to sue him.) A Brookline realtor told us the same thing. I believe this would not have happened if it weren't for the furor over the Babets-Jean story. So you see, we must work together to fight discrimination in all forms. We must demand, not request, the right to live as we will. If we wait for bigoted straights to accept us, we will get nowhere. We will die first. We have waited too long already.

Finally, we will "cut off our noses to spite our faces" if we cast more votes for Dukakis. Choosing between Dukakis and a Republican is like choosing between a rock and a hard place — they're on the same side (and certainly not ours!). Dukakis is against us on one very important issue — the right to raise our future leaders — and he must not be trusted on any others. He cares nothing about gay or other human rights — all he wants is VOTES!

Yours in Struggle,  
Rebecca Gorlin  
Boston, MA

*GCN* welcomes letters to the editor. If possible, they should be TYPED and DOUBLESPOCED, and where possible limited to five typed pages. They should be sent to: Community Voices, *GCN*, 167 Tremont St. #5, Boston, MA 02111.

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## Hawaii

OAHU, Hawaii — Hawaii celebrated Lesbian Gay Pride Week from June 22 to 30 on three islands this year — Maui, Oahu, and for the first time, Hawaii Island. *Both Sides Now* organized a Gay Pride picnic in Maui's Rainbow Park on June 29, and three events on Hawaii, including a June 22 swim party in Kona, breakfast June 23 at the Spindrifter Restaurant and a June 29 beach party at Honokohau.

On Oahu, 12 events were held, including four that were sponsored by a brand-new organization called OHANA, whose purpose is to raise funds to send Hawaiian athletes to the 1986 Gay Games II. The twelfth annual Gay Pride Picnic took place on June 29 at Queens Surf Beach in Waikiki, co-sponsored by the Metropolitan Community Church (MCC) and Dignity/Honolulu. Oahu's largest-yet lavender banner fluttered in the gentle tradewinds proclaiming lesbian/gay pride in bold letters while everyone enjoyed a big potluck picnic, games and prizes (three-legged race, water balloon toss, and trivial pursuit), swimming in the perfect surf, and lots of loving conversation.

Though no event drew more than 100 people, those who did come out for the week discovered what a friendly family there is here in paradise — very small, but very rewarding.

— Jay Mays



Columbus, OH

## Columbus, OH

COLUMBUS, OH — A record 6000 men and women from five states attended the Midwest Gay and Lesbian Freedom Parade here. The mood of participants was festive in spite of the promised four busloads of Christian counter-demonstrators. Parade organizers were forewarned that the anti-gay forces had applied for permits for sound systems and rally permits. However, only an estimated 40 anti-gay protesters actually showed up, and the only sound system in evidence was a hand-held bullhorn.

Security was tight along the parade



Anti-gay demonstrators at Midwest Gay & Lesbian Freedom Parade, Columbus, OH.

route and at the rally site, due to the participation of Rep. Gerry Studds (D-Mass.) as one of the keynote speakers. Federal agents were present on rooftops and volunteer peacekeepers from the community formed a human buffer for marchers. In addition, about 40 members of the Columbus Police Force were paid to provide protection for the parade.

The rally was held at the State House downtown and was a lengthy three hours

of entertainment and speeches. The bulk of the speakers, who had been chosen to represent various cities, were men. Keynote speakers were Studds and West Hollywood Mayor Valerie Terrigno.

Studds stressed how important it is for lesbians and gay men to come out. "Up till three years ago, I lived my life in terror.... I misunderstood the capacity of good common folks to be possessed of decency," he said. "Our challenge is to know and like ourselves; once we've done that, it's time to respect ourselves, and it's contagious. Then we can do what most of us haven't done most of our lives — we can be ourselves." Studds himself was accused of sexual acts with a congressional page and subsequently won re-election as an openly gay man.

Terrigno, the second keynote speaker, is the first open lesbian to be elected mayor. She spoke of the changes she and the partly gay West Hollywood City Council have enacted since taking office last November. West Hollywood passed an anti-discrimination bill with a \$1000-a-day fine for offenders and a domestic-partnership law. Terrigno told the crowd, "There is a burden on gays and lesbians to do it better, and we try to do it better in West Hollywood. In addition to passing legislation for the gay and lesbian community, we have passed South Africa divestment legislation and spend millions on social services for our city."

— Jeannette Birkhoff

## New York



Rollerina flashes down Fifth Avenue.

NEW YORK — Lesbians, gay men, and their supporters marched through the streets of New York for the sixteenth consecutive year on June 30.

Heritage of Pride (formerly the Christopher Street Liberation Day Committee), organizers of the march and the rally which followed, had a lavender line painted down Fifth Avenue from 59th Street to Washington Square North, a distance of 53 blocks, or over two and a half miles.

Crowd estimates of the march ranged from over 150,000 to just 20,000. Heritage of Pride estimated that there were 125,000 people at the event.

The first marchers kicked off from Columbus Circle at approximately 1:00 p.m., while the last marchers did not arrive downtown at the rally site at Christopher and West Streets until after 5:00 p.m. It took more than two hours for the over 150 contingents to pass any given point.

Counter-protests were minimal and well

protected this year. A few score of demonstrators from the Catholic War Veterans and the Jewish Moral Committee (JMC) were opposite Saint Patrick's Cathedral, shielded by police barricades, police officers, and parade marshals.

The Cathedral itself was surrounded by over a hundred police as well as barricades. This was in part a response to a June 27 decision in the United States Court of Appeals which forbade members of Dignity, the gay and lesbian Catholic group, from holding a prayer service on the steps of the cathedral on the grounds that there would be too great a potential for confrontation and violence should they do so.

Michael Olivieri, president of Dignity-New York, found the court decision "totally amazing. Our constitutional rights to assembly and free speech have been thrown out the window. Is it really that the police cannot handle 50-100 counter-demonstrators?" The Dignity contingent ended up having



New York

its prayer service on the street before the cathedral. It proceeded without incident.

The rally proceeded without incident as well, and was over long before the last marchers arrived. Speakers included playwright Harvey Fierstein, Black lesbian writer Jewelle Gomez, Gil Gerald of the National Committee of Black Gays, socialist feminist activist Amber Hollibaugh, and gay rights attorney Mathew Shebar. Entertainment was provided by Casselberry & Dupree, Bradshaw Smith, Delaria & Strobel, and Brian Murphy.

Adjacent to the rally was the more thoroughly populated Christopher Street Festival. Although by and large the festival went on without a hitch, Bob Rhodes of the North American Man/Boy Love Association (NAMBLA) claims that his group was shut out of the festival. Rhodes

said that NAMBLA had been assured last May that there would be no problem with having the group at the festival. However, when on the day of the festival, Rhodes said that NAMBLA was told that since they had no permit, and since the festival was cramped for space, NAMBLA would have to remove itself to a vacant spot on a side street. When they did so, there was no free space to be found.

When asked whether he thought that this was a deliberate attempt to exclude NAMBLA from the festival, Rhodes responded, "I suspect that their sorrow [at not having a space for NAMBLA] was not as great as it would have been for some other organization." Other groups at the festival did report that the permit process was not stringent for their organizations. The Festival Committee could not be reached for comment.

— Marcos Bisticas-Cocoves

## S.F. Pride

Continued from page 3

The rally is a carnival of food stands, political booths, people-watching and general spontaneous frolicking. One man is dressed from head to toe in fluffy cotton batting, with replicas of the tips of Coit Tower and the Transamerica pyramic crowning his head. After some thought, one realizes that he is impersonating a fog-bank. At the booth of *On Our Backs*, a magazine "for Adventurous Lesbians," a woman dressed only in lace bikini panties is doing a brisk business selling back issues as well as a poster bearing photographic proof of its printed legend that "Even Femmes Go Down."

At nearly 6:30 p.m. it is the rainbow balloons that have the last word. As the emcees bid farewell, the two cords anchoring the arch to the stage are cut. Unfettered, the giant arc unfurls to its full height, nearly thirteen stories tall, and ascends into the air, snaking slowly like a dragon. It is visible for miles.

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# Positive Images, Porn Theaters and Portraits of Who We Are

## Positive Image: A Portrait of Gay America

Stephen Stewart  
William Morrow, New York, 1985  
\$22.50, 189 pp.

## We Are

Lisa Kanemoto  
Outreach Press, San Francisco, 1985  
\$14.95, 80 pp.

## The Theater Project

Christian Walker  
Nexus Press, Atlanta, 1985  
\$9.95, 30 pp.

Reviewed by Michael Bronski

Photography is the great egalitarian "art" of this century. The equipment — like the Instamatics — is available to almost everyone. Cameras now will do almost all of the work for you: focus, adjust the light, turn your flash bulbs around. And because taking photos can be such a personal experience — we take them of people we love, of places we want to remember, of events we are part of — there is a far-ranging breadth of aesthetics which are applied to the "art." While painting, filmmaking and drawing are viewed by the average person as having authenticated standards of good and bad, the value of a photograph is granted and appreciated on any other number of different levels. And because photos, more so than the other plastic arts, bear a striking resemblance to reality, we can relate to them, have more and stronger immediate feelings towards them, than other arts. But most importantly, because the taking of photographs is within everyone's grasp, and because we are always surrounded by examples of the art — in family albums, magazines, porno books, newspapers — everyone feels that he or she can comment, criticize, evaluate or just plain understand what's going on in a picture.

It is a surprise then, given both the accessibility and cultural accountability of photographs, that the notions of a "gay culture" which have sprung up over the past 15 years have revolved primarily around the printed word. Pictures, of course, have appeared — in gay papers and magazines — but so far they have escaped the scrutiny which has been placed upon gay prose, poetry, filmmaking, drama and other art forms.

There have been several gay picture books: some, like the 1979 *Gay Picture Book*, pointless, fluffy page fillers without any real content; others, like JEB's *Eye to Eye: Portraits of Lesbians*, informed with both warmth and intelligence. This lack of an articulated aesthetic has come with mixed blessings. On one hand photography



From *The Theater Project* by Chris Walker

has avoided the status seeking, name dropping, catty in-fighting which characterizes so much of the gay literary scene. On the other, in many ways, it is still not taken seriously by many people. Possibly they feel that one photo is like another, or perhaps that there are so many available, that if one does not serve, some other will. Maybe the very accessibility of photographs has devalued them in the popular imagination.

Susan Sontag in *On Photography* has postulated that photographs can be either evidence (of reality) or art. Leafing through Stephen Stewart's *Positive Image: A Portrait of Gay America*, one has the feeling that the book, and its pictures, fall clearly on the "evidence" side. Stewart, who regularly publishes in *The Advocate*, has snapped people and scenes from gay life and compiled them, rather haphazardly, between covers. Each photo is accompanied by a short text explaining or explicating it. None of the photographs is outstanding, although portraits of such notables as Kate Millett, Allen Ginsberg, and Armistead Maupin are able to stand alone visually and still hold interest. The problem here is that too many of the pictures look as though they were taken to accompany a newspaper article. They do not work on their own; the sheer visuals do not incite our imagination, or often as not, even interest us. When there is an interesting image, such as the marquee of *La Cage aux Folles* reflected in a street puddle, the effect is more gimmick than illumination.

Photographs are made of both content (what the picture is of) and composition (how it is viewed). Ideally both of these should be at work when we look at a picture, we should be drawn to, and interested in, both aspects. Sometimes when the content is mundane, or too well known to us, the photographer's eye can show us something different: some detail or insight we have not seen before, something which will get in inside of, or behind, the content and let us see it anew. Most of the photographs in *Positive Image* exist only on the surface. They are newspaper illustrations that gain life only through the infusion of words. They may be positive images, but they are also pretty lifeless.

*We Are* by Lisa Kanemoto is a collection of portraits which makes no pretense other than to present the fact that gay people — all kinds of gay people — exist. Kanemoto knows how to relax her subjects and capture a vulnerability which is missing in Stewart's book. These are all very private pictures, posed to be sure, but presenting the subjects with great respect and dignity. If Stewart captured his subjects as we see them, Kanemoto has tried to present them as they see themselves. There are leather queens, drag queens, lesbian mothers, female and male veterans, bartenders, dancers and machinists — all posed in their rags, drags or place of employment, and all of them opening themselves up to both the photographer and her audience. The most amazing thing about Kanemoto's pictures is that we are able to project ourselves into them. She has captured not only the world in which these people live — if only in their minds — but also the lines and contours of their faces, hands and bodies. While paying at-

tention to the surface, she has managed to bring us into the photos and let us know what it feels like from the inside.

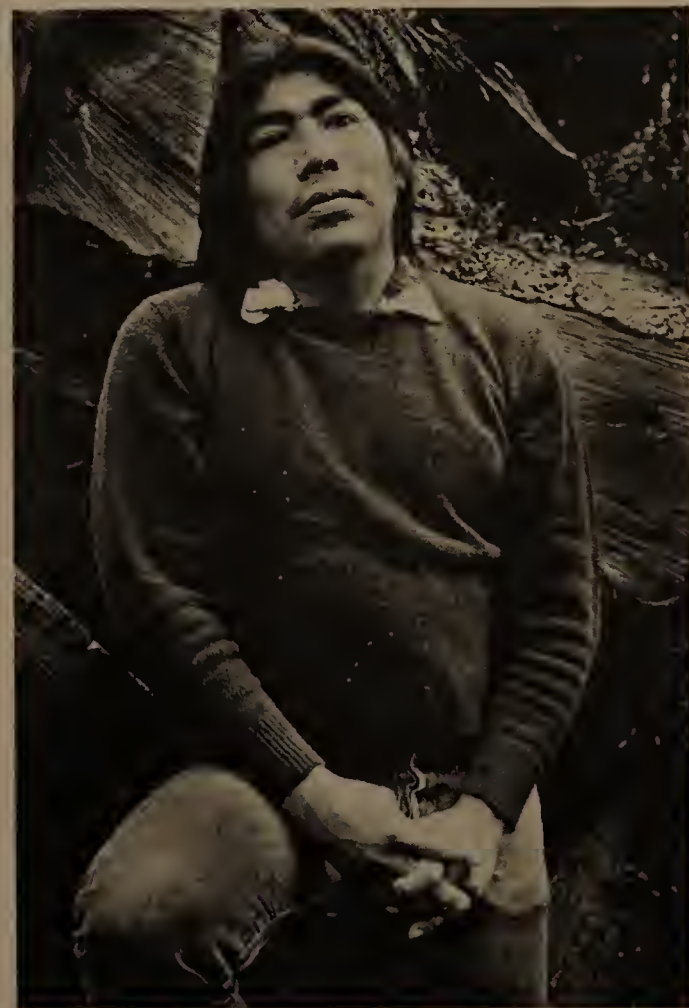
Facing each photograph, on the opposite page, is a quote from the subject. Sometimes this is a biographical note, a favorite quotation, a life philosophy, or just a self-description. These lend even more to the presentation of the subject from her or his own point of view. A leather couple, we discover, have been married and share a common last name, a gay policeman talks about the importance of being part of the larger culture, a smiling man in a flannel shirt and jeans says that if given a choice, he'd rather be straight. The juxtaposition and surprises that complement the photos only deepen our respect for and insight into the subjects. These are people we might know, or see on a subway — or even be ourselves. The beauty of Kanemoto's photographs is that we are able to respond to these people — and experience a whole range of responses — with an openness and immediacy usually lacking from anything other than real life.

*The Theater Project* by Christian Walker is a slim, remarkable book which creates a startling bridge between the public and private worlds: a collection of 22 photographs that chronicle and document the photo-

Continued on Book Review page 2



Ivy Bottini, from *Positive Image* by Stephen Stewart



Randy T. Burns, from *We Are* by Lisa Kanemoto

BOOK  
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REVIEW

BOOK  
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REVIEW



# Fact, Fiction, No Apologies from Lesbian Moms

## Long Way Home: The Odyssey of a Lesbian Mother and Her Children

Jeanne Jullion  
Cleis Press, Pittsburgh, 1985  
\$8.95 paper, 259 pp.

## Sinking/Stealing

Jan Clausen  
Crossing Press, Trumansburg, N.Y., 1985  
\$8.95 paper, 270 pp.

Reviewed by Louise Rice

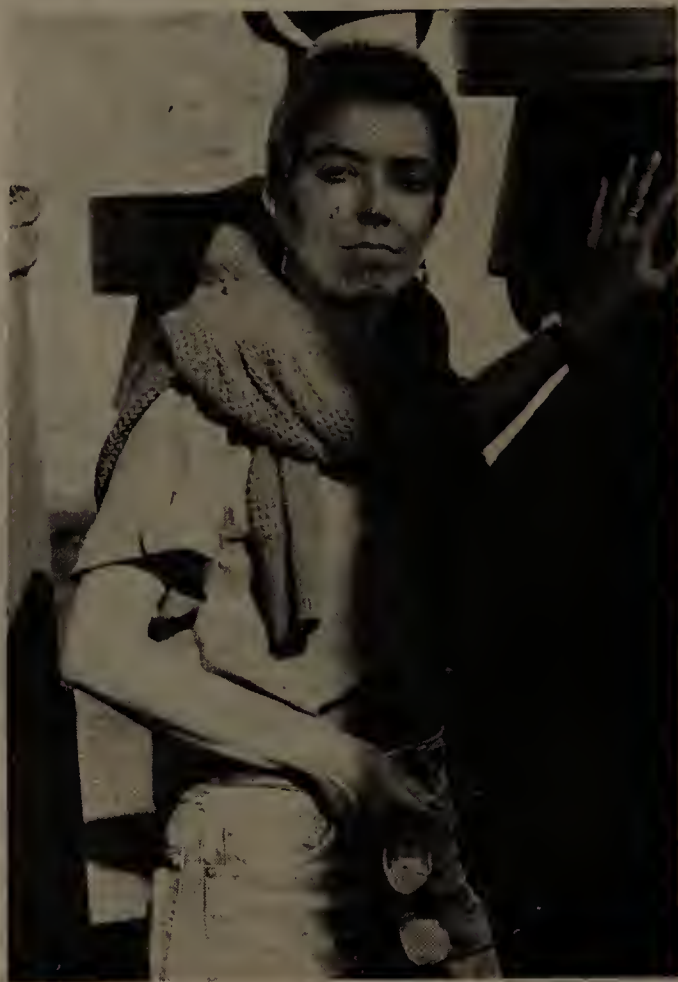
Reading *Long Way Home: The Odyssey of a Lesbian Mother and Her Children* by Jeanne Jullion, and *Sinking, Stealing* by Jan Clausen, in connection with the current events affecting gay parents, has propelled me through unforeseen changes. When I first agreed to review two books on the subject of lesbians fighting for their right to parent, I said to a GCN staffer that I might not be the right person to ask. After all, I joked, I wasn't sure we wanted kids anyway. I've been going about militantly arguing about this for the past eight years. Choosing children is to choose a loss of control, of space, of privacy, and most terribly a loss of our hard fought for gay identity.

To have children as a lesbian is to jump into the mainstream without the life preserver of normalcy to hold us up. The mainstream we confront is definitely not of our choosing: our sons play with Masters of the Universe and HeMan toys; our daughters play with Barbie dolls and dream of white weddings with bridesmaids. We go to countless school, Little League, Y, and neighborhood gatherings where we again and again must openly assert our gayness or be presumed straight. We give up for decades the possibility of frequent-spontaneous-noisy-anywhere in the house-sex.

To have children is to know the thorough inadequacy of the word "ambivalence." So why do we have them? We don't know why. But we do it. It makes no sense. Most of us don't have a single good reason why we do it. And yet we still choose to be parents.

*Long Way Home* is the true story of the custody battle fought by Jeanne Jullion for her two sons. In May, 1977, in San Francisco, a judge awarded custody of her two sons, age 3 and 7, to their father, because she and her lover were out lesbians. Like Don Babets and David Jean, Jullion lost her children not as much for being gay as for her openness and militance about being gay. She was unwilling to back into a closet or make apologies for her "nontraditional lifestyle." *Long Way Home* takes place against a backdrop of some of the most powerful and moving moments in our history: the fight back against Anita Bryant, the death of Harvey Milk, the trials of Inez Garcia and Yvonne Wanrow. It brings back a strong sense of the power of community which we experienced in the women's and gay liberation movements of the mid '70s.

Jullion begins her court fight as a newly-out lesbian. Her lawyer urges her to have no lesbian relationship "visible to the children or to the court." As her trial and her consciousness unfold, she finds her lesbianism is a political issue, one which will cost her her children. And she fights back. She builds a defense



Jan Clausen

committee and becomes a public spokeswoman for lesbians' right to parent. The court actually punishes her for this, saying it is the publicity that will harm the children. Only a few weeks ago, DSS used the same argument when removing two boys from their gay foster parents. As I read *Long Way Home* back in April, secure at home with my two sons, I wondered at how much the legal system had changed since 1977, how safe we now felt. DSS and the Massachusetts legislature's recent homophobic reactions have taught us just how safe we aren't.

*Long Way Home* does not end with a court battle. Jullion actually won her children back a year later, in court. And lost them again, through another series of events that you can read the book to discover. The lesson is clear for all of us who thought we had won our right to be parents, or thought our children had won the right to have us as parents. Our struggles are not and will not be confined to courtrooms or legislatures. When those battles are won, we must still be guarding our rear. The tyranny of what we have been calling "tradition" will sweep around and recapture what we have won. Tradition, traditional family, normal — today these represent not just a static image from the '50s but a powerful resistance to social change with its roots in the fundamental American matrix of sexism, homophobia, racism, and class bigotry. The story of Jeanne Jullion's and her children's struggle to keep what was rightfully theirs is a powerful lesson about where that struggle takes place.

For me, as a lesbian mother, *Long Way Home* spoke to another conflict I live with. This conflict is in the struggle to stay sane and loving while fighting for



Jeanne Jullion and her sons

survival. The outside world places pressures on our relationships, our jobs, and not least of all, our ability to parent. Like every other non-"normal" parent, we are denied the possibility of knowing what it would be like to be a parent without stress. Poor women cannot know what it is to raise a child in economic security. Women of color cannot know what it is to raise a child away from a racist society. We can only guess, and dream, at what kinds of freedom, love and security we would give our children if we could.

Jullion takes us through the painful turns of her own ordeal and its consequences. Sometimes I felt *Long Way Home* only hinted at these, and left to my imagination the actual scenes that took place. Particularly, we are left in the dark about Jullion's coming out process, which takes ten pages. I wanted to know more about how that happened, remembering my own two-year process where every moment stolen with a woman was a moment away from my 2- and 3-year-old sons. Where desire, obsession, and passion were often mixed with guilt and denial. Where discovering sex, as if for the first time, fell between daycare center meetings, diapers, chicken pox, and my full-time job. Where my joy in my male children was not always shared by a lover or the lesbian feminist community. *Long Way Home* skips over this to tell the other story. It's a story I'm glad she has told. The book has a terrific and suspenseful ending that rivals any fiction I've ever read. One is left with an admiration for Jullion's courage, strength, and determination.

While *Long Way Home* rivals fiction at times, Jan Clausen's novel, *Sinking, Stealing* seems so real, Continued on Book Review page 7

## Portraits of Who We Are

Continued from Book Review page 1

grapher's trips to the twilight world of a porno-cinema where gay men cruise. What startles here, ignites the imagination, is the constant clashes between the public and the private. Walker captures the feel and the loci of what, for many, is essentially a private place: a place to have one's sexual fantasies and desires realized. But it is also a public place and many of the people whose pictures are here have obviously consented to be photographed. They have committed their privateness publicly. And while *The Theater Project* is evidence of a public display and life, it is also a record of Walker's private life: his journeys, his photographs, his vision. It is a public display of a private obsession with other people's private desires enacted in public. It is at once a meditation on the political and social arrangements which people make and live with: an examination of the borders of sexuality and desire; and of the aesthetics and politics of viewing and being viewed.

If Stewart's photos were standard newsprint quality, and Kanemoto's a finely honed attempt to capture her subjects, Walker has created a wonderfully eerie, ghostly world of spectres and incubi who exist in a demi-world of shadows and desires. The vagueness of the photographs is partially a function of the lighting, situation and shooting conditions, but it would be hard to imagine a more fitting or exacting fusion of form and

content. This is new ground for many viewers, so the photos will be documentation; but it is Walker's art which brings to each viewer a unique way of seeing this world, of experiencing it through the artist's eyes.

If Stewart has labelled his photos "positive images," Walker has certainly defined his in some other extreme. And yet while some may call them "negative" — they are certainly not the pictures you would give to your parents when you tell them you are gay — this only



Chris Walker

points out the depths to which they take us in, and the nether reaches that both sex and desire are relegated to in our culture. These photos are not about something as simple as "sex," but attempt to grapple with the harder questions of imagination and the effect of experience upon art.

Because most people have such an "open relationship" with photographs, it is possible for any — all, even — to have importance to any number of viewers. It's quite possible that Stewart's pictures will have meaning for someone, or that Kanemoto's will encourage empathy from unlikely sources. Walker's pictures, however, will have a resonance — whether you love them or hate them — for everyone. Part of the appeal that Stewart's photos have is that as gay people we need all kinds of pictures in our lives; the fact that they are banal does not matter to people who are desperate for evidence of their lives and loves. As gay people grow, as gay culture grows, there will be more and more pictures of gay life — documenting, describing and expressing with both love and feeling what it means to be gay. The art of photography belongs — in a very real sense — to everyone and as we grow we will find the tools to look at our lives and our photos.

*We Are*, Outreach Press, P.O. Box 29026, San Francisco, CA 94129.  
*The Theater Project*, Nexus Press (order from Glad Day Book Store, Winter St., Boston, MA 02108).



# Venereal Disease Treatment: A History of Lies

No Magic Bullet: A Social History of Venereal Disease in the United States Since 1880

Allan M. Brandt

Oxford University Press, New York, 1985

\$19.95, hardbound, indexed; 245 pp.

Reviewed by Cindy Patton

In the U.S., prostitutes, homosexuals, working-class people, and Blacks need no special germ to be considered sick. They are seen as dirty by nature. What better punishment for difference than a disease of one's own? By matching a disease with a stereotype, difference may be viewed as the *source* of disease: those fitting the stereotype acquire the disease because of *who they are*, not because they are merely another link in a transmission chain.

The medical profession has long considered Blacks and prostitutes to be "syphilis-ridden," reservoirs for a disease which might otherwise have been eliminated. Few consider that prostitutes are infected by their middle-class johns, or that Blacks first acquired syphilis from white rapists. It is morality that is in question, and society's ability to punish those who are "immoral" because of difference from the mainstream majority.

Allan Brandt's *No Magic Bullets* traces the political and medical deviation of these notions of syphilis in the U.S. from the Victorian era to the present. It is a dire picture he paints. Although his own brief analysis of AIDS is shallow, and limited by its failure to delve into the particular cultural manifestations of disease—and this *particular* syndrome — in the gay population, the book as a whole suggests alarming parallels.

The discussion of doctors' views on the spread of syphilis is a grim foreboding of some of the early epidemiological assumptions in AIDS research. For example, scientists at the turn of the century were convinced that women were more responsible for spreading syphilis than men. Voicing the predominant opinion during World War I, one doctor wrote:

I would say that about 90 percent of infections are due to women and 10 percent to men. Men take more precautions and are more particular about treatment and prophylaxis. Women are very negligent and take treatment only for the relief of pain or under compulsion. One woman will infect ten men for every one woman that one man will infect (p. 92).

Of course, the author was not talking about upstanding middle class men and women, but army recruits who were thought to be licentious due to their working class or rural roots. The women, it was recognized, were not just professional prostitutes (who it was believed had a genetic predisposition toward both promiscuity and syphilis) but also young women who were camp followers.

Although medical science was able to test for, and partially treat syphilis and gonorrhea, Americans retained the idea that women naturally have venereal diseases because of their distasteful female organs. Or at any rate, women who paid attention to their sexuality sprouted these diseases like hairy palms as physical evidence of their propensity to moral wrong. Men with VD were also guilty of sin, but their sin was *contact* with the bad women who were seething with germs. The promiscuous woman's vagina was seen as a cesspool of disease into which the pristine penis might dip, and be infected with a disease to bear home to his wife and children. That, of course, was the real worry.

Victorians were intensely concerned about the dissolution of the family, and, like our contemporary society, viewed sexual license as the primary factor endangering the family. But venereal diseases were a *mark* of that dissolution, not themselves the cause. Indeed, doctors were not as concerned about the disease's effects as they were terrified of the immorality it implied. Throughout the Victorian era doctors debated whether they should tell the wife of an infected man that her husband had passed on this sinful disease to her, and possibly their children; they feared she might divorce him and break up the family. One commentator said, "To prohibit matrimony in a given case may wreck a man's life even more completely than syphilis could blast his wife's" (p. 18). This echoed a widespread, and continuing belief that some diseases are less harmful to some types of people, making their right to medical knowledge and treatment less valid.

A more stunning example of this logic was the plight of Black syphilitics. Heightened campaigns to prevent venereal diseases in World War I inductees were aimed primarily at whites, since the military (and most of society) was still extremely segregated. Simultaneously, virtually all blacks were considered to have syphilis. Although Brandt does not deal extensively with the



World War II poster

differences in the views of syphilis in Blacks versus whites, James Jones' book *Bad Blood* provides some excellent analysis. (A historical analysis of the Tuskegee experiments, written in chilling prose, *Bad Blood* makes an excellent companion read. Free Press, 1981)

Until the mid-Victorian advent of scientific medicine and technology, venereal diseases were thought to be of little physiological importance. Chronic complications were often masked or attributed to other diseases. Further, it was believed that syphilis did not affect Blacks as severely as whites. Even after complications were recognized, treatment was considered less important — even unfeasible — for the Black population. Like prostitutes, Blacks were believed to generate syphilis by their nature, and to lead more promiscuous, "amoral" sexual lives because of their suspect cultural heritage. Higher mortality rates were not attributed to poorer health care for Blacks, but to their alleged genetic inferiority. In addition, it was believed that Black women, unlike their white counterparts, were *not* morally superior to Black males. They did not try to instill "moral" behavior in their men. Women's influence was believed to be the reason that syphilis was less common among whites.

The high incidence of congenital syphilis was not considered, even though early studies showed that most syphilis cases in Black communities were congenital. The idea that Blacks were less harmed by syphilis individually and collectively, facilitated attitudes that allowed the tragic, ill-designed and ultimately meaningless Tuskegee study to continue even after effective treatments existed. No similar study would have been permitted on a white group. It is no accident that the Tuskegee study occurred in an isolated rural area where Blacks had little contact with whites: when the medical establishment took note of Black health at all, it was only because empowered whites feared transmission of disease from their servants.

Brandt also shows the impact of class on ideas about venereal disease. Here too, the primary concern over the health of recent immigrants and the laboring classes was the fear that they would infect the middle class. In the vivid prose that typifies medical writing of the Victorian era, a leading gynecologist wrote:

The personal services of the poor must daily invade our doors and penetrate every nook in our homes; if we care for them in no wise beyond their mere service, woe betide us. Think of those countless currents flowing daily in our cities from the houses of the poorest into those of the richest and forming a sort of civic circulatory system expressive of the life of the body politic, a circulation which continually tends to equalize the distribution of morality and disease (p. 23).

Working class people were also thought to be less affected by the disease, even if they were ill more frequently. This idea arose from the perception that immigrants were from sturdy peasant stock, able to withstand labors that the established middle-classes could not tolerate. Their brains were thought to be underdeveloped at the expense of their brawn, while the middle classes bought the other half of that bargain. This not only worked against proper regard for laborers' health, it made it difficult to pass fair labor laws since the subjects of those laws were believed to be particularly adapted to long labor. Paranoiac concerns

over immigrants' venereal health grew to a fevered pitch when it was believed they comprised the bulk of prostitutes, foreign temptresses who would destroy America.

Fears about venereal disease did not stop at concerns over transmission through sex. Venereal *insontium* — innocent transmission — theories were developed early to account for the people who had VD but did not fit the stereotypes. Thus, doctors who had VD got it while examining diseased patients; middle class women got it from public drinking cups or towels, not from their husbands. In stunning epidemiologic contortion, individuals were led to understand their own venereal disease with a mode of transportation appropriate to their class.

Armed with the tragedy of innocent transmission and World War I mobilization, the forces of public health focused on stopping the disease at its alleged source. After various zoning and educational campaigns failed, the Department of Justice and other federal agencies encouraged states and localities to detain anyone thought to be a carrier of venereal disease.

Of course, it was prostitutes who bore the brunt of these new health police powers. They were considered not only as disease sources but as collaborators with the enemy — a hidden fifth column. Prostitutes were rounded up and detained if found infected, or even if thought likely to become infected. Brandt found that over 18,000 women were incarcerated between 1918-1920. The tragedy went further than the deprivation of civil liberties (at least 1,500 were held even though they were disease-free). Extensive physical, psychological, and sociological experimentation was conducted on these women, to prove them physically inferior, morally abject and unreformable. A particularly insidious study figured the costs of incarceration versus disease spread: the researchers' magic numbers "proved" that the \$5 million spent to jail the women had saved the government \$12 million, a figure which the researcher deemed a "compelling business proposition" (p. 92).

Much like the situation surrounding AIDS, perceptions about those believed to be at risk for venereal disease dramatically affected educational programs. Brandt traces a continuous history of refusal to mount extensive education about VD treatment because doctors and social planners believed VD rates would rise if the possible penalty for engaging in sex was lessened. Rarely was VD transmission discussed: only in the rapid war-time mobilization periods were public campaigns launched. Education about the terror and tragedy of VD, it was feared, might promote more interest in sex.

The military officers entrusted with educating young recruits were admonished not to make the sex act sound too interesting in describing its consequences. A film, *Fit to Fight* showed four buddies with varying moral standards. Patriotism ran high, claiming that those with VD wouldn't get to fight and would be less manly. Ironically, this widely distributed film, the first produced by the government, was, after the war, also the first film ever banned.

By contrast, the reticence of VD educational materials demonstrates how sex-positive and daring AIDS education campaigns have been. A chemical VD treatment designed for use after sex was made available in self-administered packets during World War II. Moralists at home were so horrified by a VD prevention method that did not condemn sex that they almost subverted the entire project. The educational campaign slogan, "If you can't say no, take a pro (prophylactic)," met with cries of moral outrage, but the government couldn't supply enough prophylactic kits and condoms to meet soldiers' demands. Although some AIDS education campaigns have provoked controversy, the organizing as a whole has been successful in asserting the right to health *and* sex.

Brandt's conclusion shows that after World War II, interest in funding VD education and prevention campaigns waned, and silence and pure scare tactics returned. He compares the relationship between rates of VD and the alleged increase in sexual activity during the "sexual revolution" of the '60s and '70s, concluding that it is not sex rates, but the level of attention to VD prevention that makes VD rise or fall.

Anyone who doubts that "public health" policy will inevitably come down against sexual freedom should read the history of neglect and outright lies portrayed in *No Magic Bullets*. Understanding the historical context of VD education and reflecting on the social values involved in balancing sexual health and contagion paranoia are essential to policy makers and activists alike. Even the best attempts to make sex healthy should be scrutinized for remnants of Victorian morality. History can provide us with clues for avoiding well-intentioned moralizing — an attitude and tactic which ultimately might cost us as much as we gain.

BOOK BOOK BOOK BOOK  
GAY COMMUNITY NEWS GAY COMMUNITY NEWS GAY COMMUNITY NEWS GAY COMMUNITY NEWS  
REVIEW REVIEW REVIEW REVIEW



Face Value: The Politics of Beauty.

Robin Tolmach and Raquel L. Scherr  
Routledge & Keegan Paul, Boston, 1984  
\$25.00, 312 pp., illustrated.

Given the amount of time that all of us — both women and men — spend worrying about how we look, there has been surprisingly little critiquing the very concept of beauty in western culture. Feminists, over the past 20 years, have attacked the normal standards of feminine beauty, and although those attacks have been well placed and well taken, they have not gone beyond a first criticism. It is unfortunate then that *Face Value* does not live up to its subtitle; we could all benefit from a sound analysis of the “politics of beauty.”

There is much that is interesting in Lakoff and Scherr's book. The historical material is somewhat familiar, but presented in more detail and comprehensiveness than usual. Their major theme — that beauty standards are culturally determined to promote or at-



tack certain sexes, races, or classes — is so true it's almost self-evident. But the problem is that their analysis does not go very far beyond that. They have placed beauty in a cultural context, but their strict, somewhat simplistic political strictures have stopped them from going any further. Once they have determined that beauty is culture bound, they are content to let the matter sit there with little at-

tempt to understand the psychological and emotional aspects of beauty outside of the most oppressive and regulated circumstances. In attacking the standards they have also attacked the very notion of “beauty,” but have made no distinction between the two.

This problem with the analysis is particularly true when they discuss beauty and men. Their analysis of gay men is a pale imitation of their heterosexual analysis; they have no understanding of the whys and wherefors, never mind the diversity, of gay male culture. Using the personal ads in gay papers may be indicative of certain cultural trends, but it does not let you know what is happening in people's real lives. (They make the same mistake in judging heterosexuals' lives by what appears in *Playboy*.)

For all of its interesting cultural minutia and assemblage of facts, *Face Value* is very short on theorizing. Most of the analysis is contained in the last chapter — “Some Final Thoughts” — in which they claim that women have to reclaim beauty for themselves. A nice thought, but like what is always said about the topic, only skin deep.

— Michael Bronski

Conversations with Capote

Lawrence Grobel  
New American Library, New York, 1985  
\$14.95, 244pp.

What a disagreeable book. But it would be unfair to blame interviewer Lawrence Grobel who tries his best to bring out the better — if not more interesting — aspects of Truman Capote. Most famous for his Barbara Streisand interview in *Playboy*, Grobel has proved that he can work with the most difficult and self-guarded of personalities. But most of the blame for disagreeableness here must go to the interviewee, Capote himself.

Once the shining light of American literature, Capote reduced himself, in the most recent years, to a faded parody of a celebrity. It is a truism that American popular culture likes nothing more than to set up icons, knock them down and then thrill to their resurrection and redemption. Capote was understandably all too eager to participate in his glorification, and equally, though less understandable, avid in his toppling. His death, however, prevented any part in his last transfiguration. The death of a public figure is usually called, by the press, “untimely.” There seemed to be a general consensus that Capote's death was anything but that.

This series of interviews were done the last two years before Capote's death, some of the



Harvey Wang ©

material granted just months before his recent demise. The portrait that emerges from them is that of a disenchanted, nasty, bitter, misogynist who would rather cater to a self-indulgent, cruel whim or utterance than carry on any civil conversation. Much of the

material here seems to be an extreme form of acting out, or rather lashing out, at anything which did not please him. Personal vendettas and casual cruelty, mixed with flippant non-sequiturs and asides, are the bulk of the material here. Whenever interviewer Grobel tries to pursue a topic or thought which contains more weight, Capote eventually turns the tale back to his petty concerns.

There is much to be said about Capote as a writer, a personality, a homosexual, and an icon of American culture. Certainly there is a point at which all four merge to create the man and his life, and a dissection of that rise and fall would be fascinating. For whatever reasons Capote — and Grobel — were unable to give us any glimpse of it here. Because it was published after his death, *Conversations with Capote* is tinged with necrophilia. Because it contains so little which is not peripheral to the writing, it is not of very much interest to the person interested in Capote as a writer. And because Capote is so caught up in playing into the most vicious excesses of the cult of personality, it panders to those who are interested in prattle rather than gossip. In the book's opening quote Capote states that remarks are not illiterate, “but they can be art.” After 231 pages of *Conversations with Capote*, you have the feeling that they can also be pathology.

— Michael Bronski

Moll Cutpurse, Her True Story

Ellen Galford  
Firebrand Books: Ithaca, N.Y., 1985  
\$7.95

If you delight in things Elizabethan and enjoy a good lesbian yarn — here's a book for you. The life of Mary Firth, or Moll Cutpurse (also known as the Roaring Girl), was the stuff of legend; indeed, she was a legend in her own time. Born in the 1580s, Moll was known for

her penchant for thieving, drinking, and otherwise riotous living. She dressed herself in male attire, or in a combination of both male and female, as pleased her, and heartily ignored any and all restraints placed on her sex.

The book is narrated by Moll's long-time lover, Bridgit, the Apothecary, interspersed with Moll and others telling their tales. Moll and Bridget first meet in the Apothecary shop where Moll presents herself, insisting she be changed into a man after being spurned by a fellow kitchen maid and thrown out of a traveling theater troupe for being a woman.

(At the time, women were legally banned from the stage and women's roles were all played by men in drag.) Moll is convinced that a sex change is the answer, but wise Bridgit, after selling her several doses of useless elixir, tells her: “You've been mixing too much with men. The world is full of brave, strong women...if you look farther than the end of your nose you'd find a lot of us about. I promise you Moll, you can be as bold and strong and free as you are now and still be a woman, and the wisest of your sisters will love you for it.”



In contrast with the book's celebration of rebellious womanhood, Galford gives us a picture of the humorless, acquisitive Puritans who were gaining in power at the time. An Elizabethan brand of the Moral Majority, the Puritans snatched up businesses and property in the wake of the bubonic plague's devastation and tried to squelch unpious rowdies like Moll.

Moll's delight in adventure, disgust with hypocrisy, and general irreverence get her into a variety of jams. The tales of her exploits are full of quick wits and narrow escapes. Remembering little, if anything, of what I ever knew of Elizabethan England, I can't vouch for historical detail, but *Moll Cutpurse, Her True History* is good, fun reading.

— Monica Hileman

Islands

David Rees  
Knights Press  
Stamford, CT  
\$6.95, 159 pp.

Fiction writers should never *tell* a reader anything — they should *show* it. For example, in his short story, “Araby,” James Joyce has a marvelous segment in which the uncle returns home drunk. He arrives very late for dinner and, when he enters the house, he's mumbling to himself and has difficulty getting his coat onto the hallway rack. Joyce *shows* us that the uncle is drunk, though he never *tells* us.

Unfortunately, David Rees is not James Joyce. The back cover of his short story collection, *Islands*, tells us that Rees has won literary prizes and has written (and published) some twenty-or-so books. Apparently, someone must like his work. Rees doesn't share Joyce's gift for showing; he insists on telling. Note the following from one of his tales: “Pubs, discos and parties were great fun with Pip, and so were evenings at home eating a good meal and watching television.” Why were these times with Pip such “great fun”? I don't know and I read this book. Rees never shows us what makes Pip such a fun guy, we just have to take his word for it.

Or, in the story, “The Gilded Youth of Los Gatos,” after some furtive cruising from a blond teenager: “It didn't take long to get him into bed. It was, you may certainly say, satisfactory; it couldn't be otherwise with such a beautiful body.” How did the narrator get in the sack with this kid? First he's offering him coffee, then he's got the boy in bed. Lapses like this just don't conveniently happen in real life. How does one get from point A to point B? I feel cheated not getting the full story. This is my chief complaint with *Islands* — with each story, I felt like I was reading outlines. The descriptive passages are poor and the stories often go nowhere.

A word about the content of these stories: two are about adult relationships and three are somewhat silly misadventures of young, school-aged gay boys. The remaining eleven stories are vaguely connected in that they are about the same cast of characters. The narrator is a 35-year-old literary man named David (could there be some autobiography here?). At 35, he feels he's aging fast, while friends 10 years his senior are definitely over-the-hill.

The bulk of these stories are about gay relationships, that is the conquest for cock and arse (as the British say). The narrator of these stories, as you may have gathered, is ageist. His lover is 10 years younger and he (the narrator) often refers to attractive young men as “delectable.” In these stories, people are little more than objects. There are some minority characters tossed in — Blacks, Puerto Ricans, Asians — but we learn nothing more about them or even their cultures, except for the fact that the narrator has labeled them Black, Puerto Rican or Asian. These identifying adjectives could have easily been interchanged with the words WASP or Martian and there would be no change in the story content. They're just thrown in for spice, as with the story “Quiet Days in Los Gatos”: “Aaron's ‘delectable’ wasn't exactly the right word to describe screwing with a Vietnamese, but it was certainly very satisfactory — they were athletic, sensual: expert. Best sex I've had in years...”

Gratefully, there aren't many women in this collection. One is a (get this) willing rape victim, while two others are in a murky and violent lesbian relationship. Also, there is a strictly religious and anti-gay mother alluded to in another story.

One story struck me as somewhat touching and interesting — of all the stories included, it had the most potential. “The Year of the Bulls” has the ghost of the gay narrator's deceased father briefly stopping in to visit as he had never visited his son's home while among the living.

Rees is a weak storyteller; he describes characters as fun or beautiful, but never gives the reader sufficient reason to see why there are fun or beautiful. His characters are little more than cardboard props and his stories basically have nothing to say. How Rees has managed to publish as much as he has, I'll never know. To put it mildly, the stories in *Islands* pose as dreadful examples of literature.

— Pat Kuras

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# BOOK SHORTS

GAY COMMUNITY NEWS

## Titles of Interest from the Mainstream Press

### Gyno-lives

Fifteen years ago the mainstream publishing industry was in a rush to publish books about and by women. The initial deluge has subsided, but books are still coming out, and generally of better quality than before. Shulumith Sharar's *The Fourth Estate: A History of Women in the Middle Ages* (Methuen, \$9.95) is a readable uncovering of the religious and economic elements of women's history. Hasia Diner's *Erin's Daughters in America: Irish Immigrant Women in the Nineteenth Century* (Johns Hopkins, \$9.95) also looks at the juncture of religious and economic history in relationship to women. Kathy Ferguson's *The Feminist Case Against Bureaucracy* (Temple U. Press \$24.95) is academic and dry, and although not ground breaking, accurate and important. Florence Howe's *Myths of Coeducation* (Indiana U. Press, \$12.95) moves from the workplace to the classroom. Philosophical and personal, they will be of interest to those concerned with more traditional forms of education and social change.

Lives of individual women are also popular items. Joyce Bentley's *The Importance of Being Constance: A Biography of Oscar Wilde's Wife* (Beaufort, \$13.95) is a great idea, but a terrible book. Shallow and more concerned with the husband than the wife, it is of little interest. Equally disappointing is John Halprin's *The Life of Jane Austin* (Johns Hopkins, \$25.00) which extrapolates the life from the fiction and produces very little of interest. More entertaining and probably more accurate is Frank Spiering's *Lizzie* (Random, \$17.95) which alleges that Ms. Borden was a lesbian. Fast paced and facile.

Also American is *The Private Mary Chesnut: The Unpublished Civil War Diaries* (Oxford, \$8.95) detailing the life of a feminist appalled by slavery, but still grounded in her time and place. And letters, not journals, are the metiere of Liselotte von der Pfalz and *A Woman's Life in the Court of the Sun King* (Johns Hopkins, \$25.00). She's the German princess who married the flamboyantly homosexual younger brother of Louis XIV. Readable as history or narrative. *Life at the Court of Queen Victoria* (Salem House, \$24.95) is a lively scrapbook of the Queen and her attendants. More coffee table lit than history, it's amusing without being annoying.

# BOOK SHORTS

GAY COMMUNITY NEWS

### Andro-lives

From girls to boys we get to William Dear's *The Dungeon Master* (Houghton, Mifflin, \$16.95), the true story of Dear, a private investigator solving the disappearance of a young homosexual genius. Interesting and engaging, it is filled with Dear's homophobia and masculinism. Ronald Clark's *The Survival of Charles Darwin* (Random, \$19.95) presents a good picture of Darwin's fights with the religious and social mainstream, all of which continue today. And Bruce Clayton's *Forgotten Prophet* (Louisiana State U. Press, \$25.00) is a thorough biography of Randolph Bourne, an anarchist and social reformer considered by some to be the forerunner of the counter-culture. Also forgotten, and now remembered, is Klaus Mann, Thomas's son, who was a gay novelist (*Mephisto*) whose autobiography *The Turning Point* (Markus Weiner, \$18.95) tells about life and politics in pre- and post-war Germany. And Lesley Blanch's *Pierre Loti* (Harcourt, Brace, \$15.95) chronicles the life and times of the extravagant gay writer and traveler. Lots of detail, although not much in way of the sexual.

Equally French, but less *outré* is Victor Brombert's *Victor Hugo and the Visionary Novel* (Harvard U. Press, \$20.00): revisionist view of Hugo as a socially progressive novelist with emphasis on women's and class issues. Style, more than content, is the concern of A.N. Wilson's *Hilaire Belloc* (Atheneum, \$17.95). Besides being the story of a radical turned bitter conservative, Belloc's writing is very similar to that of many gay writers who are now seen as forming the basis of a gay sensibility. Anyone interested in literature as an expression of political nationalism and cultural identity should look at Mary Lou Kohfeldt's *Lady Gregory: The Woman Behind the Irish Renaissance* (Atheneum, \$19.95) and Ulick O'Conner's *All the Olympians* (Atheneum, \$18.95). Both are good, stupid studies of the emergence of an Irish national identity and the re-assertion of an oppressed culture, and politic, through art.

### High Culture/Pop Culture

*A Photographer's Scrapbook* by Louise Dahl-Wolfe is not only a biography, of sorts, of the great fashion photographer of the 1930s and '40s, but a fine collection of her work. As concerned with the fashionable, as well as the

# BOOK SHORTS

GAY COMMUNITY NEWS

social, is Kennedy Fraser's *The Fashionable Mind: Reflections on Fashions 1970-1982* (Godine, \$10.95) which looks at women's lives, advertising, and all of the sub-texts of the why and wherefores of fashion.

Social sub-texts are all evident in Robert Bullah's *Habits of the Heart: Individualism and Commitment in American Life* (U. of Calif. Press, \$16.95). Touching on sexuality, literature, religion, and individualism, the book is a good, popular socio-text. Similar, though more provocative, is Sonya Sayers's *The 60s Without Apology* (U. of Minn. Press, \$12.95), a grab-bag collection of pieces that deal with sex, politics, music, and race. Writers include Charley Shively, Flo Kennedy, and Ellen Willis.

Also presented without apology is Humphrey Carpenter's *The Oxford Companion to Children's Literature* (Oxford, \$35.00). In dictionary form this book surveys child. lit. from beginnings till now. It is also straightforward about the sexual identity of writers such as Edward Lear and J.M. Barrie. Quite good. Just as literary is Roger Shattuck's *The Innocent Eye* (Farrar, Straus and Giroux, \$18.95). Essays on Gide, Tournier, and Artaud with emphasis on the author's individual, political, and sexual identities. Marguerite Yourcenar newest, *The Dark Brain of Piranesi* (Farrar, Straus and Giroux, \$16.95) is a collection of essays ranging from Roman histories to Thomas Mann. As usual they are astute, readable, and idiosyncratic. And idiosyncratic, if not just plain cranky, is Samuel Lipman's *The House of Muse: Art in an Era of Institutions* (Godine, \$22.50). From Richard Wagner's reputation, to the "gay" biography of Horowitz, this book covers, conservatively though provocatively, the culture scene of the past 15 years.

From crank to swank brings us to Angela Lambert's *Unquiet Souls* (Harper and Row, \$19.95), a chronicle of an elite group of 1/4 english women and men whose pioneering interest in pleasure and political ideas, many articulated by Oscar Wilde, were responsible for popularizing new ideas about sexuality and gender.

### Fiction Near and Far

Angela Carter, long a cult figure, has published her newest novel, *Nights at the Circus* (Viking, \$15.95). The story of a Victorian *aerialiste*, it is bizarre and as political as anything she has written before. A perfect welding of the imagination and the political,

# BOOK SHORTS

GAY COMMUNITY NEWS

Carter has expanded the usual expectations of fiction and storytelling. Also Victorian, but a bit less fun, are Mark Rutherford's *Catherine Furze* and *Clara Hapgood* (Hogarth, \$6.95 each). Written in 1896, both are socially progressive novels that deal with the place of women in society. If you like George Gissing, you'll love Rutherford.

Leonard Tourney's *Familiar Spirits* (St. Martins, \$13.95) is set in 15th-century England and deals with heretic women from a feminist perspective. Both mystery and allegory, it is a good read. The personal and social is also the theme of Linda Anderson's *We Can't All Be Heroes, You Know* (Ticknor and Fields, \$14.95), set in contemporary Belfast. Tense and intelligent, it deals with the everyday traumas of death and political intrigue. Equally good is Pat Barker's *Blow Your House Down* (Putnam, \$13.95), examining the lives of seven working-class women who are prostitutes and dealing with a killer who is loose on the streets.

From Northern England to the American South is J.K. Klavan's *It's a Little Too Late for a Love Song* (Morrow, \$12.95). Sympathetic details of the lives of women working in a beauty parlor, the novel lacks any real life in itself or its characters. The interconnections of women's lives are also the stock of *Double Vision* (Atheneum, \$14.95), a rich and complicated novel that delineates the lives of two suburban families who can't seem to keep straight who is who. This same theme is the basis for Joyce Carol Oates' *Solstice* (Dutton, \$15.95). Oates seems to want to prove that sisterhood is all too powerful in this tale of two women and their attraction and need for one another.

From upbeat to downbeat is Alifa Rifaat's *Distant View of a Minaret* (Quartet, \$12.95). An Egyptian writer, Rifaat explores what it means to be a woman in Arab culture. Written not from a western, feminist perspective but from a strictly religious, Eastern viewpoint, the stories are incisive and powerful. Equally as powerful is Rosellen Brown's *Civil Wars* (Knopf, \$16.95). The story of a marriage forged in both love and political commitment and what happens when those both come into question. Dealing with sex and race, the novel questions the meaning of our politics in our daily lives and how we use our political commitments to both help and hurt those connected to us.

— Michael Bronski

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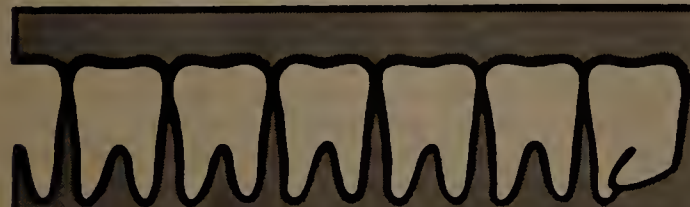
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# A Room with a View: Gloria Naylor and Homosexuality

## The Women of Brewster Place

Gloria Naylor  
Penguin Books, New York, 1983  
192 pp., \$4.95

## Linden Hills

Gloria Naylor  
Ticknor & Fields, New York, 1985  
304 pp., \$16.95

Reviewed by Charles Henry Fuller

"In Linden Hills they could forget that the world said you spelled black with a capital nothing."  
— *Linden Hills*, p. 16

At 35, Gloria Naylor is a writer of astonishing talent and range. *The Women of Brewster Place* won the 1983 American Book Award for First Fiction. The author is currently adapting that work for the PBS series, *American Playhouse*. Her second novel, *Linden Hills*, has recently been released to critical acclaim. With the stamp of approval from *The New York Times*, *Kirkus Review* and the *Washington Post*, Naylor's future as a major American writer seems assured. This is wonderful news since she is one of the few authors of national prominence using realistic Black homosexual characters and themes in her work.

Naylor is a writer who is absolutely in control of her craft. Her ideas do not press forward in a gush of enthusiasm: each is well prepared. She uses complex structure and metaphor to firmly set the tone, rhythm and atmosphere of each scene.

"No one even cared to remember exactly when [the two women] had moved into Brewster Place, until the rumor started. It had first spread through the block like a sour odor that's only faintly perceptible and easily ignored until it starts growing in strength from the dozen mouths it had been lying in, among clammy gums and scum-coated teeth. And then it was everywhere — lining the mouths and whitening the lips of everyone as they wrinkled up their noses at its pervading smell, unable to pinpoint the source or time of its initial arrival. Sophie could — she had been there."

— *Brewster Place*, p. 130

Sophie's is the shrillest of the many voices spreading gossip about Theresa and Lorraine on the back porches and front steps of Brewster Place. The reader recognizes her immediately as an ill wind, with her peeping around window shades and sanctimoniously whispering into any ear that will listen. Yet, like all of the characters in *Brewster Place*, Sophie is undeniably real. We've seen her in the supermarket, perhaps even walked past her at the bus stop. And so the reader listens to her homophobic ravings and watches to see what effect her words will have on the residents of Brewster Place.

"The Two" is one of seven related stories which make up the novel *Brewster Place*. This story concerns itself with lesbianism in the Black community. Naylor's handling of the topic is eloquent, by turns loving and humorous, sobering and brutal. The humanity of her characters, their frailties and their reservoirs of strength, are carefully detailed. Tee and Lorraine are neither superwomen nor welfare drudges. They are women, real women who are affected by the world in which they live.



Gloria Naylor

And they love each other very much. What Naylor grapples with is how difficult it can be to keep loving someone in the face of adversity.

The real genius of this story doesn't lie in the fact that circumstances force the other residents of Brewster Place to deal with the couple's lesbianism; rather, it is Naylor's examination of the importance of self-acceptance and self-definition for Black women which is gripping. "The Two" is not meant to be the definitive Black lesbian love story: its inclusion in the novel is to show that among the many things that Black women are in this world, some of them are lesbians. The impact of Tee and Lorraine's relationship, both on one another and on their tenement neighbors, is storytelling at its best.

*Linden Hills*, Gloria Naylor's new novel, is an engrossing, superbly-crafted indictment against the pursuance of false idols by the Black American middle class. The idols in question are the material aspects of the White American Dream. The victims of this idolatry are Black assimilationists who, in worshipping things which have so little to do with enduring happiness, lose all sense of who they are as individuals and as a people. Among the varied cast of characters are Winston and his lover David. Though this couple is less fully realized than Tee and Lorraine in the earlier novel, Winston and David's responses to the stresses exerted on their relationship are well captured by Naylor's incisive prose.

We meet them on the eve of Winston's wedding, embroiled in a heated discussion.

"Don't you see what I'm up against? How am I going to live with you when they haven't even made up the right words for what we are to each other?"

"Oh, they've made up plenty of words and you can read them on any public bathroom wall. And that's what you can't face. You want the world to turn inside out and *make up* a nice, neat title that you can put on

your desk. And that's not about to happen. You can't handle anything less than that because you're a made man, Winston. They made you a good son, a promising young lawyer, and now *they've* made you ashamed of what you are. You can go ahead and run from it. But don't expect me to run with you."

*Linden Hills*, p. 80

The ubiquitous, faceless "they" links Winston and David's situation to that of Tee and Lorraine. When faced with either affirming their existence as a couple or following the roles society has mapped out for men and women, both couples labor over "us" versus "them" scenarios. Their inability to instinctively choose to validate their lives together cause each couple a great deal of trouble. Naylor is keenly aware of how pervasive doubts about the merits of homosexual relationships are within the Black community, even among Black homosexuals. She writes with great dignity and compassion about this often painful struggle for self-affirmation.

Gloria Naylor's work grows directly out of a writing tradition. The last 20 years have witnessed the emergence of Black women as a literary force, offering society what many see as a "new" perspective on its problems. The only new thing about Black women's writing is that it now has a large, white audience.

For me, Black women's particular window on the world is as familiar as the memory of my mother and her friends breaking snap beans on the back porch. How they'd talk — and not just about the safe topics, but everything. These weren't Virginia Graham's genteel ladies gathered over tea on the set of *Girl Talk*: these were Black women. They talked babies, fidelity and homelife; they talked inflation, unemployment and war; they talked religion, politics and the sorry state of the American Dream. Those sisters talked! And as they talked, Black women were writing. From the foremothers to the modern-day practitioners of the literary arts, Black American women have always had plenty to say about the ways in which they experience the world. From Zora Neale Hurston to Alice Walker, from Gwendolyn Brooks to June Jordan, and most recently, from Toni Morrison to Gloria Naylor, each writer has left a record of where she's been for the next one.

Neither *Brewster Place* nor *Linden Hills* is primarily concerned with homosexuality in the Black community. In both novels, Gloria Naylor examines the major issues affecting Black people with refreshing candor, breadth of vision and surety. Her prose is clean, her metaphors controlled and evocative, her conclusions sound. She is a shrewd observer of the human condition. Hers are not formula plots with interchangeable characters: each scene contains people so individual and affecting that the reader never questions their authenticity.

If Gloria Naylor's impression of the world is not as optimistic as I would like, at least it is a major vision with which she concerns herself and not a tiny portion of one. In both *Brewster Place* and *Linden Hills*, Naylor skillfully examines the fabric of people's lives, the ways in which they are separate and the ways in which they are intertwined, are dependent upon one another for survival. Though no one could accuse her of encouraging false optimism about the world, at least the vision she offers to us is an accurate one. That Gloria Naylor — a major author with a national readership — is choosing to use believable homosexual characters and themes in her work is cool water to thirsty souls. My advice to you is to drink up, often and deeply. Who knows where we'll find nectar like this again.

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# Fighting Death with Help from Friends

Stage V: A Journal Through Illness

Sonny Wainwright  
Acacia Books, Berkeley, 1984  
144 pp., \$6.95 paper, \$12.95 hardbound

Reviewed by Diane Hamer

Sonny Wainwright had cancer, entered treatment for that cancer and died on May 9, 1985, from complications associated with the treatment. I suspect she wouldn't have approved of such trite phrases as "valiant fight" and "long struggle" to describe her bouts with breast cancer and bone marrow cancer. Instead, her struggle was with how to keep on living, to keep on working, and caring for her friends and family. "Dying seems easy — it's living on now that is so hard!" (p. 49) Most of all her struggle was against the medical system, a system that doesn't always have room for sick people.

In *Stage V: A Journal Through Illness* Wainwright describes the process of finding out that her cancer, long in remission, has returned: what was once breast cancer becomes bone marrow cancer. In her journal she writes about the tests to determine why she feels sick, her attempts to find a hospitable hospital and about the conflicts between accepting illness and its limitations but at the same time not be defeated by it: "I want to let go — am so tired — but there is a lot of work to be done: the Anthology of Seven Poets, my own work, and more. And there is my family: Lydia [daughter] needs me for as long as I can stick around, and my sister Edith needs me. . . ." (p. 49)

While her journal discusses her disease and its effect on her life, more importantly she discusses her support system, and it is from this model that the reader has much to learn. Like Karen Lindsey's *Friends as Family*, Wainwright's journal accounts for the different supportive people in her life who provided company when she needed a friend or advocate, care for her daughter when she couldn't provide it, food when she



Ruth West

couldn't cook or eat, and most importantly, blood platelets to replenish her body. Some of the platelet donors were colleagues or friends and some were women she didn't even meet until she was in remission. Lastly, a most crucial group of helpers were the members of her Lesbian Illness-Support Group. In total, the picture provided is a model for what an illness or disability support group can be for its members:

. . . I think about the women who have chosen to surround me and support me through this ordeal. I let my thoughts move to the loving relationships that are sustaining me. . . . (p. 38)

We called Karyn and Joan and Deb and they were there almost instantly. (p. 45)

Support groups like the one in New York are starting and growing all over the country; if anyone doubts their

benefits, this book will show the good they do.

From March to June, from diagnosis through remission, Wainwright wrote almost every day. For her, writing was a crucial part of being alive and especially of getting better. Joan Larkin writes in the introduction, "She wrote even on her worst days. . . Her faith in the value of writing was teaching me to respect my own creativity." (p. xiv) She had plans to write much more when she got better and interspersed within the journal are her own poems as well as those by other women who provided examples or role models for her. From these writings she gained the spiritual strength she knew she needed to keep going. Many members of the Lesbian Illness-Support Group were also creative people, mostly writers, and their support was geared as much toward her continued writing as her physical well being. She writes, "Again, I am comforted by the act of writing in this precious treasure chest of my present, back to past, and then ahead to future." (p. 117)

What this book also reminds us is that if we don't continue to create our own institutions, especially medical care facilities, we will, as lesbians and gay men, always have to give up something to make use of existing institutions. One hopes, however, that we will be able to begin making use of the already existing institutions without being closeted. The AIDS crisis and other encounters we have with the medical establishment are examples of areas where we must infuse the system with new procedures, new rituals and more humane practices. Wainwright encountered this situations but was able to overcome it:

My family is huge. It includes a whole network of women and lesbian-feminists, as well as blood relatives (p. 82). . . . It has felt particularly good and comfortable for me to have been OUT as a lesbian, as a feminist, as a totally woman-identified women even while accepting the necessary medical treatment from a patriarchal institution. There! That's something big to put to paper. . . . (p. 86)

## Living, Breathing Lesbian Characters

### Other Women

Lisa Alther  
Alfred Knopf, New York, 1984  
\$15.95 hardbound, 336 pp.

Reviewed by Cindy Rizzo

*Other Women* is Lisa Alther's third novel. Perhaps her best known is *Kinflicks*, a 1970s-style romp through a woman's self-discovery. That book is full of fun-filled antics, the least of which is the accidental decapitation of the lesbian character. This scene did not particularly endear Alther to me, although I found most of her other humor interesting. Her follow-up book was *Original Sins*, an examination of the cultural roots and identity crises of a Tennessee family. That book had more depth and sensitivity than *Kinflicks*, and taught me a lot about U.S. Southern culture. Still, though, I felt Alther needed to keep a tighter rein on the exaggerated antics she made her characters endure. She also needed to learn how to write realistically about lesbians. Once the dyke in *Original Sins* comes out, she becomes a one-dimensional, boring character.

In *Other Women*, Lisa Alther finally perfects her earlier attempts. This is a realistic, sensitive and very specific novel, with depth of character and just the right amount of humor. And, best of all, it contains living, breathing lesbians, not dull or unbelievable caricatures.

The story shifts points of view between Caroline and Hannah: client and therapist, lesbian and heterosexual, both mothers, both struggling with a painful past. The setting is snowy New England, where Caroline feels that her world is slowly disintegrating, and she cannot cope. For her, the crisis comes to a head when a badly injured child is brought in to the emergency room where she works as a nurse and she freezes up, unable to spring forth with her normally unending aid and comfort.

Caroline, on the advice of lesbian friends, tries therapy. She is at first resistant to what we initially see as a "hard-hearted Hannah." But she keeps going back, because, somehow, Hannah gets under her skin and slowly becomes a part of her, remaining so until Caroline is able to pick up the pieces herself and go on. The book is about her process.

Inside and out of therapy, Caroline struggles with her legacy of guilt-driven social and political commitment. Born during World War II, when her father was captured and put in a P.O.W. camp, she can never

quite get over the message that it was somehow all her fault. She is reared by parents who cannot find time for their children because they are off saving the world as lawyer and social worker. Caroline learns about sacrifice from parents who annually bring her to the Dorchester Salvation Army at Christmas, so she can compare her middle-class comfort to that of the less fortunate. As a defense to Hannah's attempts to help Caroline discover what it is that she wants, she erects a self-righteous political barrier, accusing Hannah of being indifferent to those who are starving and suffering in the world. Caroline can always succeed in diminishing her own

troubles because, after all, she does not go to bed at night hungry.

But Hannah makes her aware that there are other kinds of hunger. As the book ends, Caroline's life has not changed dramatically on the outside, but we know there have been profound changes within. Only a skilled writer, like the one Alther has become, is able to show us the difference.

For Hannah, the growth is less perceptible. She is changed by knowing Caroline and comes to care a great

Continued on Book Review page 8

## Lesbian Mothers Fiction and Fact

Continued from Book Review page 2

so factual, that I often have the sense that Clausen is writing about me. She is a gifted writer who really knows how to tell a story.

In *Sinking, Stealing*, the main character, Josie, has lost her lover, Rhea, in a car accident a year before. She has worked out with Rhea's ex-husband, Daniel, an uneasy arrangement for weekend visitations with Rhea's ten-year-old daughter, Ericka. In spite of the fact that Josie and Rhea had raised Ericka since before the age of two, Daniel claims, and gets, legal custody of her. Daniel is evolving into a Yuppie while Josie remains a marginally employed, committed leftist. Daniel can provide Ericka with a new nuclear family, an attractive brownstone in Brooklyn's gentrified Park Slope neighborhood, and the more "relevant" values of the eighties. It is part of his comfortable liberalism that he allows Ericka her Saturdays with her dead mother's lesbian girlfriend. We watch Josie as she negotiates the compromise this means for her. She tries to keep Ericka in touch with her radical beginnings, her old deteriorating neighborhood and Black friends, and yet must return the child each Saturday evening to her brownstone, private school, and upscale lifestyle.

Then Daniel is offered a job in Cleveland — more money, bigger house, a move to the suburbs — in short, an opportunity to end Ericka's associations with her radical past and her history in a lesbian family. Josie's rights to Ericka become revealed for what they were — a *noblesse oblige* on Daniel's part. She is not a legitimate parent. When she appeals to his sense of justice, of principle, she finds them warped and changed beyond recognition. In desperation, she and Ericka take off on a cross-country escape — a final effort to salvage their "family."

Josie and Ericka are people right out of our community. Clausen has an uncanny skill at describing and getting inside her characters. Ten-year-old Ericka comes across so real, in all her complexity, it is obvious Clausen has been listening to and thinking about kids for a long time. Ericka's world ranges from Barbie/Ken to the lesbian separatist commune where they seek temporary refuge. She ponders racism, anti-Semitism and puberty. She copes with her mixed loyalties to her father, her mother and to Josie with a mixture of wisdom, bewilderment and rebellion. She's one of our kids. They don't turn out like we planned, but they do turn out. They challenge our assumptions, they're very politically incorrect at times, and in forcing us to accept them as they are, they help us to grow.

Clausen's story is tightly structured and beautifully written. Josie and Ericka's trip across the country becomes a metaphor for lesbians' search for a place in this society to settle. We have at best an uneasy peace between being out and passing as straight. There is a hilarious section in which Josie and Ericka consider, and reject, the alternative of politically correct lesbian separatism. As they travel together, one feels very strongly the intense isolation we feel as lesbian parents. And one feels the unquestioning acceptance and love that passes, unstated, between this lesbian parent and her child.

As I said before, raising children forces us into confrontation or appeasement with the real world. Ultimately, Josie and Ericka have to deal with this bitter dichotomy. Their story is real. In my 15 years as a parent, I have lived through each situation described — often more than once — on a day-to-day basis. And I could not have written about it any better or more precisely than Jan Clausen has.

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# The Cost of Difference for Older Gay Men

## Quiet Fire: Memoirs of Older Gay Men

Keith Vacha/Edited by Cassie Damewood  
The Crossing Press, Trumansburg, N.Y., 1985  
219 pp, \$8.95

Reviewed by Donald Stone

In this volume 17 gay men now in their sixties and seventies tell their own life story. Most speak without guidance from interviewer Vacha, with the result that the opportunity for a fuller understanding of motives and decisions is often missed. Still, even in this form the book contains an arresting portrait of a relatively unexplored segment of the gay world.

As varied as the life histories are, all-too-familiar features reoccur. Nearly half of the men interviewed married; several required the aid of a therapist in order to cope with their gayness. Although some recognized their sexual preference very early, for others, military service in World War II provided the necessary environment for coming out. However that process was accomplished, few of these men depict smooth, happy lives. The shadow of alcoholism, of deep guilt instilled by puritanical parents, of police harassment falls over innumerable pages in the book. And yet, these men are survivors. It is above all the lessons of survival that make *Quiet Fire* an important document in gay history.

Several of the men admit that their difficulties in life were not always created by those around them. A veritable leitmotif of the book becomes the acknowledgement that dealing with oneself as a gay man and with other gays had to be learned, often through considerable pain, since one came out to a situation for which no rules and guides existed. The combination of such intense personal effort and unwanted external pressures appears to have marked this generation in a number of ways. Not surprisingly, they hope very much that others will be spared the unhappiness recounted here. However, very few of these men speak of wanting to participate in the

political realization of that wish; the general emphasis falls on acceptance, acceptance of change, of aging. Indeed, should the men interviewed here prove representative of the experience of a lifetime of personal struggle to be gay, we must conclude that that struggle often turns one inward, not outward.

Separation from, even hostility toward, the openness of the gay scene of the 1980s characterizes the vast majority of those who speak here. "I watched a gay parade and wanted to vomit. I saw so many men in sequins and dresses. What are we, caricatures of our mothers?" cries one. Another speaks for tolerance rather than for gay liberation: "...Though I'm not a great advocate of homosexuality, I am an advocate of people being able to do what they want to do." It is possible that the conservatism expressed here reflects generational differences which cut across the gay/straight line and that the reaction does not differ in essence from society's response to the Vietnam War protesters of the late '60s. Yet these men are not prudes, nor have they shunned confrontation in their private lives. Their stories accentuate a difficult road toward self-realization and inner peace. For many, the distance traveled by the self has become the essence of it all. "What is so important about whether or not the guy across the street accepts your homosexuality?" asks one of the men. Another insists, "the freedoms we want are not the freedoms we are going to get by antagonizing people." Taken out of context, such remarks will certainly irritate potential readers of *Quiet Fire*; in context, however, they signal the toll exacted by a lifetime of struggle.

Such conservatism has also made interaction with younger gay men very difficult. "The younger gays put too much emphasis on being gay," declares the second interviewee, whose attitude is unfortunately more than well matched by the concerted rejection of these older men by their young peers. One man reports his experience in an all-male encounter group: "I realized that for many younger gays nothing is important about

older men but their age." Another tells of a friend who volunteered his services to a group of young men who had founded a social club in the neighborhood: "The man was treated like a dirty old man looking for something for the evening."

In a variety of ways, this is a disturbing book. Behind whatever it reveals lurk darker issues still unresolved or unaddressed. In one of its most poignant passages a voice confesses that his finest relationship occurred with a woman: "The sex was off but the relationship itself was superb because I never felt more myself." The lack of personal fulfillment with another man that is recorded here surfaces many times over as the book unfolds. Indeed, the impediments to achieving inner satisfaction seem great enough to bring one speaker to say, "...You have the maturity to be gay." Is the process of understanding and enjoying our sexual identity made more difficult because we are gay? Can we learn to know ourselves without losing sight of the struggles of others? How do we hold together a community comprised of individuals who stand at different points along the path to understanding? If we have not asked ourselves these questions before, *Quiet Fire* will bring them quickly into focus; if the questions are familiar, this book can only accentuate their urgency and their complexity.

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## Living, Breathing Lesbian Characters

Continued from Book Review page 7

deal about her. We learn a lot about the thoughts that come from "the other chair in the room," the one belonging to the therapist.

For the first time in practically the entire history of lesbian fiction, we get a close look at a lesbian relationship that is in trouble. There are no easy walk-into-the-sunset answers here. Instead, we see Caroline and her

lover Diana as they approach and withdraw, explore other relationships, and struggle with one another.

If you think you're in for a lesbian version of *August*, rest assured. This is a much better book. Alther stays away from Judith Rossner's "shocking childhood" approach and gives us two much more human people with deep, agonizing, and thoroughly realistic problems and concerns.

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## Winston-Salem, NC

WINSTON-SALEM, NC — In May 1985, I moved to Winston-Salem, North Carolina — back to the South that I grew up in. I had lived in New York City for four years and its intensity exhausted me. I found its cynicism painful. Above all, I found it to be lonely. New York seems to be a city full of people searching. Some of them find what they are looking for. All too many of them don't. That seems to be especially true for gay people. Many of us go to gay bars, try to live in gay neighborhoods, hang out with people who have proven their acceptance of us and tell ourselves that we are proud of our difference. Finally, the celebration of a revolt by a handful of queens and bar dykes becomes a song and dance through the streets of New York and the rest of the world looks on.

North Carolina is not paradise. There are "crimes against nature" laws here. There are no openly gay bars in Winston-Salem and few openly gay people. Yet I am beginning to feel North Carolina is my home. People who meet me here do not immediately realize that I am gay. That is strange for someone who for the past four years felt she walked around with "dyke" written on her forehead. It is not necessarily a good sign. It means people assume you are straight unless you have proven otherwise. But it also means a chance that is hard to come by in the gay ghettos of New York — a chance to get to know people before I have been categorized as "gay" — with all the assumptions that go along with it. There will be some painful coming-out stories and some funny ones, but I believe there will be mostly happy ones. There will be people who will get to know me who would not have otherwise — and when they find out I am gay they will realize it doesn't matter that much anyway.

I was searching when I moved to New York — searching for a place to fit in. I never quite found it because I had needs beyond being accepted within certain categories. There are no gay pride parades in Winston-Salem, North Carolina, but there are gay people who are building lives around relationships in which their sexual orientation is neither common ground nor

a source of tension. And I believe that will create a base of trust between many different kinds of people, and in the end will change the face of this state. And I believe that is a good reason for gay pride.

In closing, a special thank you and kiss for my lover, partner in marriage, and editor, Lillian, who often knows what I want to say better than I do.

— Marie Godwin

## Phoenix, AZ



Ellen M. Young

PHOENIX, AZ — Saturday, June 15, saw the fifth annual Gay Pride Week celebration in Phoenix. This year's theme, "The Future is in Our Hands," reflected the political optimism of Phoenix activists, despite the recent defeat of a proposed city anti-discrimination ordinance.

While the first three years of Phoenix Gay Pride Week focused on political marches, 1984 Gay Pride Week had begun to exhibit more signs of festivity than angry demonstration. This year's parade left little doubt that the predominant atmosphere of the week was now one of celebration.

The Arizona Lesbian and Gay Task Force (ALGTF) had voted last year not to sponsor the week for a fifth season due to lack of time. But as no other organization was willing to undertake the responsibility, it became clear that ALGTF would again be the catalyst, with help from the Oasis Metropolitan Community Church.

After two hours of food, live entertainment, and dancing, the parade commenced down its 2.5-mile route. A number of decorative floats and some

1500 marchers carrying lavender, red, white, and blue balloons, braved temperatures in excess of 100 degrees.

The following rally took an electoral political tone with the keynote speech of John Heilman, Mayor Pro Tempore of West Hollywood, who urged more participation in government. He later said it was exciting "that a small town our size — 39,000 — can create such history that towns twenty times our size would invite us."

Awards were also given for the best floats, and donations were collected for the Arizona AIDS Fund-Trust, USA for Africa, and a local center for battered women and children. The rally concluded with a candlelight ceremony and a performance of "We Are Here" from San Francisco songwriter Bill Folk

— Ellen M. Young

## Portland, OR



Karin Sandwick

PORTLAND, OR — About 500 lesbians, gay men, and their supporters participated in the Lesbian and Gay March and Rally in downtown Portland on June 15.

The march started at about noon in the North Park Blocks and travelled down Southwest Stark Street to a rally at Tom McCall Waterfront Park.

Grand Marshall and keynote speaker of the day's events was gay writer Armistead Maupin, and contingents included the Northwest Rainbow Alliance of the Deaf, National Organization for Women, a gay support group from Roseburg, and a group calling for safe sex in light of the AIDS crisis.

— filed from Boston by Stephanie Poggi

## Santa Cruz, CA

SANTA CRUZ, CA — This city, 75 miles south of San Francisco, was one of four cities last year with a gay mayor. This year, although John Laird has stepped back down to the city council, the lesbian and gay community in this town of 40,000 still basks in the comfort of a certain municipal beneficence. San Francisco comedienne Linda Moakes commented on this phenomenon at the Santa Cruz Gay and Lesbian Pride rally on June 22.

"The mayor kissed me. The former mayor walked me to the gay bar," said Moakes. "All I can say to [San Francisco Mayor] Diane Feinstein is, 'You've got a long ways to go.'"

The eleventh annual parade and rally drew almost 700 people this year. The parade started off for the first time with a

contingent of six Dykes on Bikes (actually four motorcycles and two scooters). Also making an appearance for the first time was a group from the newly-formed Santa Cruz AIDS Project.

The gay male singing duo Romanovsky and Phillips entertained at the rally, with "What Kind of Self-respecting Faggot Am I?" "Outfield Blues," about the sissy's traditional baseball position, and "Be All You Can Be (But Don't Do It in the Army)." Local singer Chris Frio, and E. Clarke and her band also regaled the crowd with music.

Comedienne Moakes provided a brief summary of one of the biblical epistles. "In heaven, there will be no adulterers, no effeminates, and no fornicators," said Moakes. "Would you want to be in a place where there are no women and

everybody's butch?"

Current Mayor Mardi Wormhoudt presented proclamations to ten members of the lesbian/gay community. The founder of Gays Over 40, a local disc jockey and parade organizer, three councilors, the head of a women's shelter, and others were officially commended for their contributions to the Santa Cruz community. Presenting the proclamation to Laird, Wormhoudt recalled spending a night with him and hundreds of others at an anti-apartheid sit-in at the local campus of the University of Calif. "It's exhausting to work with your colleagues," she remarked. "It's even more exhausting to sleep with them, unless it's John Laird." The mayor looked a little embarrassed, and the crowd cheered.

— Scott Brookie

## Seattle, WA

SEATTLE — Chanting "Strength through unity, strength through pride — we won't run, we won't hide," 10,000 lesbians, gay men, and their supporters turned out for the largest Freedom Day Parade in Seattle's history.

Contingents representing a broad spectrum of organizations carried a bright mixture of banners, picket signs, and balloons.

The 1985 Freedom Day Committee (FDC) credited the record turnout to two main factors: the gay and lesbian community's rekindled activism in response to attacks by the right wing and big business on city and county fair-employment and open-housing ordinances, and the unified theme of the event. "We worked hard to build a united, democratic and representative committee, after a political split last year that resulted in two separate marches," said Ramon Wells, rally emcee.

"After long discussions, we agreed on multi-issue demands and a theme that encompassed both celebration and protest."

The issues included demands for better city, county and state human rights protections, closure of Seattle's South African consulate, support for abortion rights, custody rights for gay parents, and the demand that funding be redirected from the military build-up to AIDS research.

A rousing speech by Dr. Catherine Grant-Bourne of the Lesbian Resource Center opened the rally. "Conservatives took comfort in our split last year," she said. "But this year we march as one powerful entity. We defeated the right wing before, and we will do it again."

National speaker, poet-activist Merle Woo, was applauded for her successful fight to teach at the University of Calif., Berkeley as an open Asian-American lesbian, feminist and socialist. Woo, of Radical Women and the Freedom Socialist Party, expressed optimism at the alliances between gay men and lesbians on the one hand and other oppressed groups on the other. Woo called for a break with the two-party system of "Tweedledee and Tweedledum," and urged the crowd to "think seriously about a third American revolution, to create a socialist society based on human needs, democracy, freedom and equality."

Dr. John Bush, national co-chair of Black and White Men Together, said, "The same people who gave us the H-bomb, Korea, Vietnam, are oppressing freedom movements everywhere. They turned hoses and dogs on Blacks, stifled the women's movement, cut AIDS funding and refused to pass gay rights bills. But you cannot demand liberation from the city and county without ending racism and sexism in the gay community."

Following statements of support from the Seattle Coalition Against Apartheid and the Seattle Abortion Rights Defense Committee, speakers addressed legislative battles. Martha Koester of the Stonewall Committee for Lesbian/Gay Rights urged support for the coalition efforts of the *ad hoc* committee for fair employment and open housing in their effort to strengthen Seattle's anti-discrimination ordinances.

— Su Docekal

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GM, 35, needs room in Providence. Seeking a quiet place with M or F near RISD and R.I. hospital. Non-smoker. Jerry, evenings (617) 424-7060. (1)

Dorch-Ashmont GWM 29 prof seek same to share 2 bedroom apt. Pkng, near T. For 9/1 or 10/1. No drugs or pets. \$250+ utilities and security. Call 288-1349. (2)

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## ORGANIZATIONS

### GAY LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN Calendar. Call (617) 782-8894 or write PO Box 11, Camb, MA 02238.

### HETEROSEXISM, RACISM

Sexism, anti-Semitism, multicultural issues. Workshops by national consultants for your organization (municipal, professional, political, educational) or business. Contact Equity Institute in Amherst, MA at (413)256-6902. Co-directors Carole Lannigan Johnson, J.D., and Joan Lester, Ed.D. (?)

### N AMER MAN/BOY LOVE ASSOC

A support group for intergenerational relationships. For more information send \$1 to: NAMBLA-GCNAD, PO Box 174, New York, NY 10018. (v. 13, no.22)

NASHUA AREA GAYS meet on Mondays at 8:00 pm. For info write Nashua Area Gays. PO Box 885. Nashua, NH 03060. (1)

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### WE ARE

Gay And Lesbian Atheists  
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### SEVENTH DAY ADVENTISTS

Gay is OK! SDA Kinship International, Inc., since 1976, is a support group of several hundred gay/lesbian Adventists, present and former, in local chapters nationwide. Ask for brochure. Box 1233-L, Los Angeles, CA 90078. 213-876-2076. (49)

### "JOHNNY DIED TODAY..."

14 year old Joey will blow out his brains, Eddie will overdose & David will slash his wrists in the days to come. All because you're too scared to protect them. SASE for info, \$2 stamps 64 page newsletter. \$20 subsc/mbrshp. "REALITY INC.," PO Box 73, Paramus, NJ 07653. (1)

### D.O.B.

Suppt orgnzn for lesbians, 1151 Mass Ave, Camb, Old Bap Chr. Raps evry Tues, Thurs 8pm. Special raps for 35+; parents; yngr wmn; baby bmsr; singles; coming-out; Issues forum. All 8pm. Mnthly events, outing club, library. Info: 661-3633. All women invited to participate. (1)

### LESBIANS

Are you Lesbian, Bisexual or unsure? Looking for a group to go to? Come join us at BAGLY.

Call Tony, 497-8282.

(13/32)

### QUEER IN QUINCY?

Quincy lesbian and gay alliance now forming — interested? Have ideas? Please reply QLGA PO Box 2607 Quincy MA 02269. (1)

## GCN SPECIALS

### PHOTO FANATICS

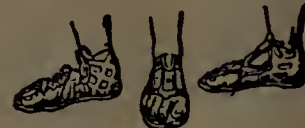
Want to look through a few years worth of lesbian/gay pictorial hlstory? GCN's photo-file is in disarray (to say the least). If you've got an hour or more -almost any time, any day - call Loie, 426-4469. (c)

Gay Community News needs help on Friday nights mailing the paper to our subscribers. Come and help: it's easy, it's fun, it's a good way to meet people, and it's a good way to get involved with your community's paper. Just come anytime after 6PM to 167 Tremont Street, 5th floor (between the Bylston and Park Street "T" stops). If the door is locked, buzz us on the GCN Intercom located outside the door. If you have any questions, call Marcos at 426-4469. (c)

If you have paperback (especially gay) books that you've read and don't want, the Prisoner Project would like them to send out to prisoners: Fiction or non-fiction, gay or straight; many of our prisoner readers are in fo? "crimes of love" (outdoor sex, man/boy sex, etc.), and books on these subjects are much sought. Please call Mike at 426-4469.

### SLEEPING BAG, ANYONE?

GCN staffer in need of sleeping bag. If you have one in your "attic" that you'll never use, let me know. I'll pay parcel postage to ship. Thanks, Mike.



### DOG/SITTER EXCHANGE

Forming collective of responsible folks to care for each others pets on week-ends. Also need a dog sitter in my apt. (empty) or yours 7/19-8/3. For pay please call Ann 491-4616 (50)

### ARCHITECT

Seeks 1 or 2 other architects to share office space and equipment expenses. Call 926-8326 for details. (c)

### WOMEN'S POETRY AND FICTION WRITING GROUP

to start. Will meet every other week. Call 666-2645 or 522-2104 If Interested. (c)

## WE ARE PLEASED TO ANNOUNCE THE OPENING OF OUR NEW OFFICE

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AMY D. WETTER, R.D.H.

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# GLCS Gay and Lesbian Counseling Services

Two groups are now forming at the Gay and Lesbian Counseling Services (GLCS):

### Married Men's Group

A supportive group for gay and bisexual men who have been in heterosexual marriages or relationships.

### Groups for Friends and Lovers of People with AIDS

A time-limited support group (12 weeks) for individuals in significant relationships with persons with AIDS.

Please call Alan Tweedy, L.I.C.S.W. at GLCS for more information on these services.

GLCS is a licensed mental health clinic which has been serving the community since 1971

542-5188

Weekdays 10AM-9PM  
Confidential Services  
Convenient Downtown Location

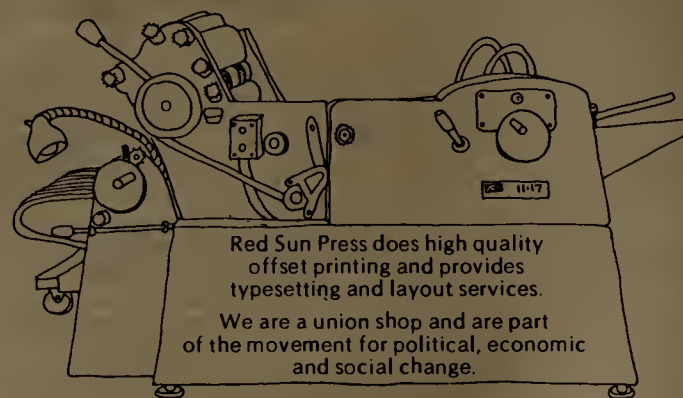
- GLCS is a non-profit corporation
- Special funding for alcohol-related counseling

- Sliding Fee Scale/Insurance Accepted
- No one denied services for inability to pay

All insurance claims filed under CSI

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SPARTACUS INTERNATIONAL GAY GUIDE for men \$20; The rest of the world does not include USA or Canada, men's coverage only

Renaissance House, Box 292GCN Village Station, NY, NY 10014 212-929-7720. All books discreetly by first class mail, your name kept strictly confidential. To list a business or organization, or for further information, send stamped self-addressed business-size envelope. Please contact us for prices outside the USA. In Canada, order from Glad Day Books, 648A Yonge St., Toronto, Ontario M4Y 2A6 416-961-4161 (check for prices).

Ask us about Gayellow Pages on mailing labels!



# CALENDAR

**July 6  
to  
July 27**

## 6 saturday

**Boston** — "Something About the Women," anti-colonial women's music from Africa. WMFO 91.5 FM. 10AM-2PM.

**Cambridge** — "Antigone," presented by the Harvard-Radcliffe Summer Theatre. Loeb Drama Center, 64 Brattle St. 8PM. \$5.50/\$3.50 with student I.D. Continues through July 13. Info: 864-2630.

**Boston** — Sam Shepard's *True West* performed by Out Theater. Suffolk Univ. Theater, 55 Temple St., Beacon Hill. Info: 720-1988.

**Bangor, Maine** — Lesbian and Gay Dance sponsored by Interweave. First Unitarian Church. 9PM. Info: 989-3306.

## 7 sunday

**Cambridge** — Women's Softball just-for-fun. Magazine Field, Memorial Drive. 4-6PM. \$1. Info: 661-3633.

**Provincetown** — Virginia Rubino performs reggae/punk/latin/funk. The Cellar Bar, 247 Commercial St. (Also playing 7/7, 7/11, & 7/12.)

**Bangor, Maine** — Memorial service for Charlie Howard. Unitarian Church, 126 Union St. Solidarity March from Church, 6PM. Speech by Wm. Sloane Coffin, Pierce Memorial Park, Harlow St., 7PM. Info: (207) 989-3306 or 947-3163.

## 8 monday

**Boston** — GCN membership meeting. Topics: promotional ideas and coverage priorities. 167 Tremont St. (ring buzzer to be let in) 6:30PM. GCN: 426-4469.

## 9 tuesday

**Boston** — *Silent Pioneers*, a film about older gay men & lesbians. Roxbury Com. College, Kennedy Bldg., Rm. 307, 625 Huntington Ave. 7:30PM. \$2. Info: 725-3307.

**Cambridge** — Reproductive Rights Task Force meeting of Boston N.O.W. 99 Bishop Allen Drive, Central Sq. 7PM. Info: 661-6015.

**Cambridge** — Coming Out Rap for Women. Daughters of Bilitis, 1151 Mass. Ave., Old Cambridge Baptist Church. 8PM. \$1. Info: 661-3633.

## 10 wednesday

**Boston** — Lesbian & Gay Community Networking Breakfast. 8AM at the Club Cafe, 290 Columbus Ave. at Berkeley. Presentation by Red Heart, left-ward leaning gay men.

**Boston** — Memorial Service for Ronald Dobson, former Visual Director at Bonwit Teller in Boston. Emmanuel Church, 15 Newbury St. 7PM.

## 11 thursday

**Boston** — GCN's production night when articles are proofread and pasted up. Join the fun; read tomorrow's news today. 5-8PM for proofing, 7:30-midnight for lay-out. 167 Tremont St. (near Park and Boylston "T") GCN: 426-4469.

**Medford** — Jazz-Harp trio with special guests, the Janet Grive/Katy Roberts Duo. Cohen Auditorium, Tufts Univ. 8PM. \$5/advance, \$8/door. Info: 492-8436.

**Haverhill** — GALLYNS, Gay & Lesbian Liberated Youth of the North Shore. For people 22 and under. Info: Larry, 373-7618 or write: P.O. Box 1803, Haverhill 01830.

**Boston** — "Gay High Schools," discussion on "People Are Talking," Channel 4 TV. 12:30-1:30PM. Audience reservations: 787-7109.

## 12 friday

**Boston** — GCN's VOLUNTEER NIGHT: come help send the paper to our subscribers. Refreshments & good times. Anytime after 6PM. 167 Tremont St. (near Park and Boylston "T") To be let in, buzz GCN's intercom outside the street entrance. GCN: 426-4469.

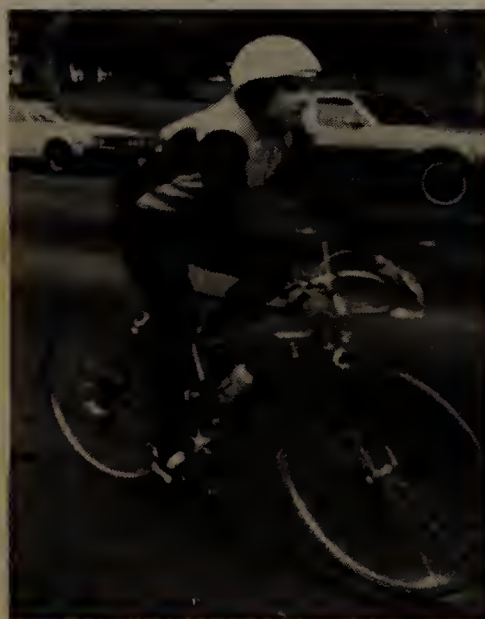
**Cambridge** — Gays at MIT Summer Dance. MIT Student Center, 84 Mass. Ave. 9PM-1AM. \$3/\$2 students. Beer & wine available with ID. Info: 253-5440.

## 13 saturday

**New Hampshire** — Webster Cliffs Day Hike with Chiltern Mtn. Club. Intermediate level. Info: Bob, 266-3812.

**Brookline** — Jewish Lesbian potluck discussion with Sauci Bosner from Holland. 7-9PM. Info: Judith, 547-2874 or Aliza, 628-3986.

**Medford** — Somerville/Medford G.A.L.A. 2nd Annual Coming Out Party. Sheepfold Park. 1-8PM. \$2, kids free. Info: 395-3335 or 628-4246.



## Biking, July 20

**Boston** — Lesbian Singles Camp-Out on Lovell's Island. 2 days. Sponsored by Daughters of Bilitis. Info: Jean, 277-8150.

**Boston** — "Something About the Women" presents *Essentially Women: Poems* from the Coffeehouse. WMFO 91.5 FM. 10AM-2PM.

**Boston** — Lesbian Lawyers meeting. Info: Gay and Lesbian Advocates and Defenders, 426-1350.

**Cambridge** — "La Partita," Latin American music and modern dance. MIT's Kresge Aud., Mass. Ave. 8PM. \$8/door, \$6/advance. Senior citizens, children & MIT students, \$6/door. Info: 492-0002.

**Cambridge** — Dance benefit for Dianna Earthmission, women's ritual spiritual quest. Phoenix School, 15 Sellers St., Central Sq. 8:30PM. \$5. Info: 628-7638.

**Boston** — Orientation at the Women's Technical Institute. 1255 Boylston St. 10:30AM-Noon. Info: 266-2243.

## 14 sunday

**Boston** — Lesbian and Gay Freedom Trail Band fundraising concerts at the Parkman Bandstand in Boston Common. 3-5PM. Also: 7/21 & 7/28.



Alix Dobkin, July 20

**Brookline** — Beach Trip to Crane's Beach with Brookline/Brighton/Allston Neighborhood Gays & Lesbians. Meet 9AM, Purity Supreme on Harvard St. Rain-date: 7/21. Info: Ross 787-3775.

**Boston** — Red Hearts monthly potluck brunch for leftward-leaning gay men. 11AM-1PM. Info: Glen, 783-9445.

## 16 tuesday

**Boston** — Gay/Lesbian Council of the Rainbow Coalition. 7:30PM. New members welcome. Info: 522-6283.

## 17 wednesday

**Holbrook** — "Acupuncture: Theory, Practice, and Implications for Your Health." Center for Wellness, 97 Belcher St. 7-9PM. \$3. Info: 767-2337.

## 18 thursday

**Cambridge** — "Jungle of Cities" by Bertolt Brecht, performed by the Harvard-Radcliffe Summer Theatre. Loeb Drama Center, 64 Brattle St. 8PM. \$5.50/\$3.50 with student I.D. Continues through August 3. Info: 864-2630.

## 19 friday

**Manchester, N.H.** — Women's Weekend Hiking/Camping Trip in the White Mountains' Wild River Forest. 3 days. Info: 625-5785.

## 20 saturday

**Cambridge** — Alix Dobkin in concert. Old Cambridge Baptist Church, 1151 Mass. Ave. Signed for hearing impaired. 8PM. \$7.50/advance, \$8/door. Info: 547-1378.

**Cambridge** — Festival de Canto a El Salvador, a benefit concert with Betsy Rose, Armando Martinez & Fortaleza. Kresge Aud., MIT. 7PM. \$7. Info: 661-0202.

**Northampton** — Connecticut Valley bike trip and potluck with Chiltern Mtn. Club. 25-mile flat terrain. Info: Jeff, (413) 586-5273 or Peter, (413) 736-1042.

## 21 sunday

**Watertown** — GLOW, Gays and Lesbians of Watertown, meeting. 7PM. Info: 923-2480, or write P.O. Box 373, New Town Branch 02258.

**Lincoln** — The Boston Village Gamelan. De Cordova Museum, Sandy Pond Road. 3:30PM. \$6, \$3 children under 12 and seniors.

## 26 friday

**Manchester, N.H.** — Women's Canoe-Weekend on the Pine River near West Ossipee. 3 days. Info: YWCA, 625-5785.

**East Boothbay, Maine** — Tidewater canoeing weekend with Chiltern Mtn. Club. Some canoeing experience required. Info: Roy, 661-1436.

# Notes

## alix raps

Alix Dobkin has challenged my assertion (GCN, Vol. 12, No. 44) that women's music is going mainstream by adding on high-tech recording techniques while losing the political lesbian and/or feminist content of the lyrics. Alix has sent me an advance copy of an EP (extended play) record she plans to market to mainstream audiences later this year. She's particularly encouraged that women have become a much larger part of the record-buying market since the rise of women rock stars like Cindi Lauper. Alix thinks it's a good time to offer undiluted lesbian and feminist messages to mass audiences.

The three-song EP, "Never Been Better (We Are Everywhere)" may be even more shocking to Alix's loyal lesbian folkie fans than to new listeners. Alix is accompanied by a band called "Witch," and the record is produced and arranged by Carol MacDonald, a rocker who goes in for screaming guitars and high-tech studio effects that sound more like something you're likely to hear on MTV than at the Michigan Womyn's Music Festival. But the lyrics are classic Alix. Is mainstream ready for this?

On "Some Boys," Alix rips into men's exploitation of women with lines like, "The more you give, the more they need, the more they take, the more they hate you." On "Boy/Girl," a six-minute rap song, Alix encourages lesbianism with no holds barred. She raps out, "It's a sorry situation, a pitiful state/what a good woman settles for to be straight" and "boy-girl-boy-girl sure gets tedious, heavy-handed hetero harangue from the media trying to convince us a woman needs a man." But she does hold out some hope for men: "Men can behave, men can be OK/When men start doing what women say."

Also on the record is new version of Alix's well-loved song, "The Woman in Your Life," which originally was heard on Alix's pioneering first lesbian album, "Lavender Jane Loves Women" back in 1973. Carol MacDonald's new arrangement gives the song a '50s rock and roll flair, rich with musical strains of Balkan and Black church music. It's a lot of fun, although hard to listen to without missing the Kay Gardner flute solos that made the original so lovely. Still, collaboration with Carol MacDonald is bringing exciting changes to Alix's music.

This summer Alix is raising money to release the EP into mainstream markets as soon as possible, and she'll be doing concerts to that end. She'll be in Boston on July 20 (women only) and in Provincetown on July 23 (men are welcome) and on July 24 and 25 (women only). She'll be playing other festivals and concerts around the country in the next few months. If you'd like to receive a concert schedule or contribute towards her subversion of mainstream audiences, you can write Alix at Project #1, P.O. Box 614, Mt. Marion, NY 12456.

— Maida Tilchen

The GCN weekly calendar includes events in the Boston area of interest to the lesbian and gay community. We try not to leave anything out but remember, we depend on you to keep us informed. Let us know as early as possible what your group is planning.

The deadline is Friday noon for the following issue. Just send the information to GCN Calendar, 167 Tremont Street, Fifth Floor, Boston, MA 02111.

Calendar compiled by Miranda Kolbe

# GAY COMMUNITY NEWS



# BUSINESS GUIDE

## BOSTON-AREA GAY/LESBIAN BUSINESS GUIDE

### ACCOMMODATIONS

OASIS GUEST HOUSE  
22 Edgerly Rd.  
Boston, MA 02115  
(617) 267-2262

### ACCOUNTING/

#### BOOKKEEPING

AT YOUR SERVICE  
634 Mass Ave.  
Cambridge, MA 02139  
(617) 547-7117

### AUDITING/TAXES

LILLIAN GONZALEZ  
Certified Public Accountant  
160 State Street  
Boston, MA 02109  
(617) 523-1060

### BOOKSTORES

GLAD DAY BOOKSTORE  
43 Winter St.  
Boston, MA 02108  
(617) 542-0144

### CABINET MAKING

GREAT EASTERN  
WOODWORKS  
ELIZABETH REGAN  
Howard Street  
Wilton, NH 03086  
(603) 654-6730

### CHIROPRACTORS

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HARMONY CHIROPRACTIC  
699 Somerville Ave.  
Somerville, MA 02143  
538-9547

DR. NANCY GROSSMAN  
1018 Beacon Street  
Brookline, MA 02146  
277-7703

DR. DAVID MOULTON  
678 Mass Ave  
Suite 405  
Cambridge, MA 02139  
864-1197

DR. JONATHAN D. STEIN  
375 Harvard St.  
Brookline, MA 02146  
(617) 232-7200

### CINEMA

TREMONT ART 1 & 2  
204 Tremont St.  
Boston, MA 02111  
482-4662

### CLEANING

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Winthrop, MA 02152  
(617) 846-5146

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New England Area  
(603) 880-7625

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& AMY WETTER  
790 Boylston St.  
Boston, MA 02199  
(617) 353-1500

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DR. PAUL GROIPEN  
1259 Hyde Park Ave.  
Hyde Park, MA 02136  
(617) 364-5500

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678 Mass Ave  
Cambridge, MA 02139  
(617) 497-2019

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DESIGN  
12 Mt. Auburn St.  
Watertown Square, MA  
02172  
(617) 926-4289

### GYM

BODYWORKS GYM FOR  
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Cambridge, MA 02139  
576-1493

### INSURANCE

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Brookline, MA 02146  
731-1015

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Arlington, MA 02174  
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### MEDICAL/COUNSELING

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Boston, MA 02116  
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Westboro, MA 01581  
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Psychotherapist  
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Arlington, MA 02174  
(617) 643-1112

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524-7565

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ANNI WATERFLOW  
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AND SHUTTLE SERVICE  
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Framingham, MA 01701  
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(617) 235-2040

### WOMEN

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186 Hampshire St.  
Cambridge, MA 02139  
(617) 876-5310

This guide provides a listing of gay/lesbian owned, staffed, or supportive businesses and services. To have your business or service listed (for only \$100.00 per year) call 426-4469.